

AACS receives government grant of \$62,200

TORONTO, Ont. - The AACS/Institute for Christian Studies has been awarded a grant in the amount of \$62,200 from the government to enable it to hire unemployed people to catalog the personal library of Dutch professor M.C. Smit which it received in 1982. The grant must be matched by \$10,000 of AACS funds.

The grant is part of the program by which the federal and provincial governments are cooperating in finding new jobs for people who have been unemployed so long they have exhausted all their unemployment insurance benefits. The grant calls for the employment of five persons with specified skills for the project, which runs until December. All five persons, three professional librarians, one academic specialist and one typist, have been hired and are busily at work. All have been eager to work, and the project is off to an excellent start.

The key person on the five-member team is Dr. Richard Reitsma. Last summer he received his doctorate in Dutch history from the Free University of Amsterdam, the same department in which prof. Smit taught. Therefore, Richard is familiar with the academic content of the books. His job is to identify the content of each book so that the professional librarians can



These five people with specified skills were hired on to catalog the personal library of Dutch professor M.C. Smit

assign a Library of Congress card catalogue number to each book, and identify subject headings for cross-referencing.

A further strength of Dr. Reitsma for this project is that he is familiar with the languages in which the books are written, which are chiefly Dutch, German and French, as well as English.

Recently the Institute invited Dr.

A.P. Dierick, who teaches Dutch at the University of Toronto and is president of the Canadian Association for the Advancement of Netherlandic Studies (CAANS) to examine the Smit Library. He was highly impressed and wrote after his visit: "The library is in many respects unique, particularly in the field of my own expertise, Netherlandic Studies, and would provide a splendid addition to the holdings of

other institutions, both local and national. There is a dearth of materials on Dutch society, history and culture in Canada. The volumes in Dr. Smit's collection ... would expand considerably present holdings in this area. It is clear to me that a similar statement could also be made with respect to the materials in the other fields of research represented in this library."

The job of cataloguing this library is enormous, as can be seen from the fact that it contains 825 Reference works, 1300 books on Theology, 1300 books on Philosophy, 1500 on Dutch history, 600 on Philosophy of History, 1035 other books on Ancient, Medieval and Modern History, 400 on Art and Art History, 300 on Literature and Linguistics, 550 on Social Sciences, 150 on Natural Sciences, and over 200 journals for a total of about 10,000 volumes. In addition, there is an almost equal number of organized articles and reprints.

Fortunately not all of the books need to be catalogued from scratch. Quite a number of the books are held in other Canadian university libraries, and the Institute is able to use the cataloguing that has already been done for those books.

Secret document confirms Soviet infiltration of Russian Orthodox Church

NEW YORK CITY - For the first time there is now official confirmation of government infiltration and manipulation of the Russian Orthodox Church. The newsletter RCDA (Religion in Communist Dominated Areas) announced the publication in English of a secret report on the Russian Orthodox Church compiled by V. Furov, deputy chairman of the Council on Religious Affairs, for the members of the Central Committee of the Soviet Communist Party. The report was smuggled out of the USSR and published in 1980 in Russian in the *Messenger of the Russian Student Christian Movement* in Paris, France.

Though written in 1975, the report remains an eye-opener on account of what it reveals. Translated into English by Olga S. Hruby, editor of RCDA, and annotated by James Moss, a Roman Catholic seminarian specializing in the study of the Russian Orthodox Church, the report clearly reveals the nature of Soviet infiltration and manipulation of the church.

The Council of Religious Affairs, claims the RCDA, controls the Synod of the Russian Orthodox Church. It has the final say in the appointment of the permanent members of Synod and controls the Synod's decisions.

In the report, Furov categorizes the Orthodox hierarchy according to three criteria: 1) those totally loyal to the Soviet regime and without intention to revitalize the church, such as the Patriarch Pimen; 2) those who, though loyal to the state, wish to expand church activities, particularly among young people 3) those who strive for religious revival and demand constitutional rights for the believers. The third group Furov considers to be totally unacceptable.

It is noteworthy that Furov puts the late Metropolitan Nikodim (who died in

1978) in the second category. He was one of the chief spokesmen of the Moscow Patriarchate and a President of the World Council of Churches. According to RCDA, Metropolitan Nikodim valued RCDA's services to the churches in the USSR because of its publication of authentic documents about the situation of the church in Russia.

The following statement by Furov reflects the magnitude and scope of the infiltration and control of the Russian Orthodox Church by Soviet authorities: "There is no consecration of a bishop, no transfer, without thorough investi-

gation of the candidate by appropriate officials of the Council in close co-operation with the commissioner, local organs and corresponding interested

organizations." RCDA adds: "There is no doubt that among the 'interested organizations' is the KGB (secret police)."

Messengers begin journey

TORONTO, Ont. (Catholic New Times) - "Messengers of Peace," carrying the letters of thousands of Canadians to governments in Ottawa,

Moscow and Washington, began the first lap of their journey on May 23.

A Prayer Service and a ceremony of sending forth took place at Bathurst St. United Church (Lennox south of Bloor) on Monday, May 23, at 8:00 p.m. After the prayer service, an overnight vigil for peace was held in the church. On Tuesday, May 24 at 7:30 a.m. a prayer-for-the-journey was held as fifteen members of Christian Initiative for Peace left for Ottawa.

The prayer service included readings of some of the thousands of letters which had been sent by Canadians to the governments of Canada, the Soviet Union and the United States. The members of Christian Initiative for Peace, who promised to deliver these messages for peace, also made a brief statement.

CSI will host seminars during World Council meeting

The World Council of Churches (WCC) has not included Christian oppression had harassment in the discussion schedule for its up-coming general assembly meeting in Vancouver this summer.

In response, Christian Solidarity International (CSI) will host a series of seminars on religious oppression.

The seminar, called the Yakunin Hearings in honour of imprisoned Russian Orthodox priest Gleb Yakunin, will also be held in Vancouver at the same time as the WCC general meeting, July 21 to 26.

According to CSI International president, Hans Stuckelberger, "Almost one-third of the world's Christians suffer some form of oppression or harass-

ment, yet our persecuted brothers and sisters are excluded from this major meeting."

CSI has invited Christian experts in the area of religious freedom who will present testimonies and proven facts about the oppressed church, said Rev. Stuckelberger.

With approximately 10,000 delegates, observers and journalists attending the WCC general assembly, CSI hopes to draw their attention to the plight of the oppressed church by conducting the seminars.

According to Rev. Stuckelberger, "Unless we hold these hearings, those who are repressed because of their Christian faith will not be fully represented."

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Viewpoint

"He who is not against us, is for us"

This summer, from July 24 to August 10, the 6th Assembly of the World Council of Churches will take place in Vancouver, British Columbia. The theme of the Assembly is "Jesus Christ, the Life of the World."

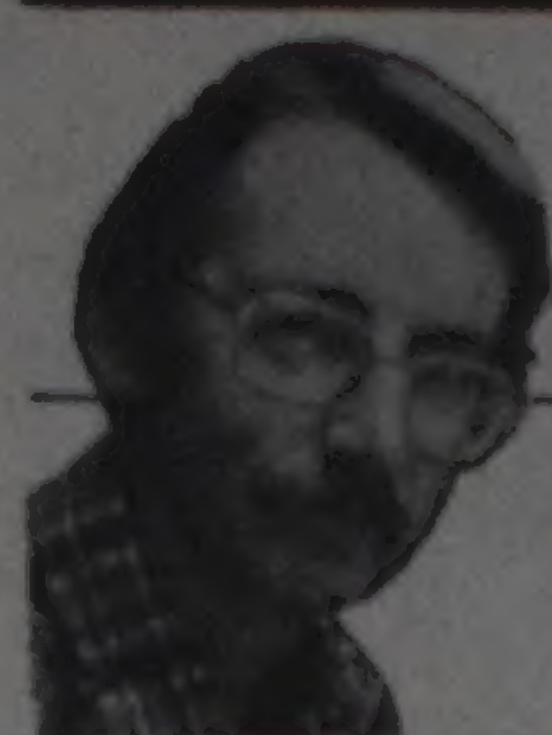
The fact that the Assembly meets in Vancouver is a once-in-a-lifetime experience for Canadians. Assemblies only happen every six years or so and they can be held almost anywhere in the world.

The very first Assembly took place in Amsterdam in 1948. Its theme was "Man's disorder and God's Design."

There is another date that should be of interest to our readers. In 1950 the Toronto meeting of the Central Committee of the WCC reached an agreement about the nature of the Council and its relationship to its member churches. Dr. W.A. Visser 't Hooft, WCC General Secretary from 1948 till 1966, wrote in his book *The Genesis and Formation of the WCC* that this meeting could be considered the event that completed the formation of the WCC.

With its headquarters in Geneva, Switzerland, the WCC can, therefore, be considered to have a number of associations with the Reformed community.

Yet, the Christian Reformed Church, the Canadian Reformed Churches, and a number of other churches that go by the appellation "Reformed" are not affiliated with the World Council of Churches. The Reformed Church of



Bert Witvoet
Editorial

America is the only one that is a member.

It is not the purpose of this editorial to argue for or against membership in the World Council of Churches. The pros and cons are more ably explained by Dr. Paul Schrottenboer on page 9 than an amateur theologian like myself could manage.

But I would like to reflect a little on the whole matter of church unity, since the purpose of the WCC is to express greater unity among churches of the Christian faith.

Abraham Kuyper once said that he considered the multiplicity of denominations an interesting manifestation of the splendour of the Church of God. I believe he used the image of a diamond which has many facets.

The problem I have with this image is that it makes the fragmentation of churches look like a normal or even desirable thing.

I am more at home with the idea that the diversity of denominations is a

necessary evil. Necessary, because our human expression of the meaning of the gospel has to be fallible and incomplete. One denomination with an explicit set of teachings could never do justice to the mystery of salvation. Evil, because we harm the witness to Christ Jesus, who is the Head of the one Body.

I do not see the denomination I belong to as the only expression nor as the full expression of the Body of Christ. Even churches see through a glass darkly.

The whole phenomenon of Protestantism bothers me a little at times. The Reformation produced too many shards to my liking. It seems as if the Roman Catholic Church triumphed in the end. It, at least, stayed together and retained its own *oikoumene*.

I realize that this picture of worldwide unity is deceptive. The Roman Church is held together by the very things that rob its adherents of a goodly amount of freedom and responsibility: the papacy, the hierarchy, the sacramentalistic view of the church and its practices.

From the Roman Catholic point of view the Protestants were asking for trouble by insisting on the priesthood of all believers. It seemed as if instead of buying indulgences Protestants ended up buying tickets to splinterdom and sliverhood.

The World Council of Churches shows a trend in the return direction of greater unity. Compared to what the

Roman Catholic Church offers, it promises recognition of the worldwide character of the Church of Christ without the accompanying loss of freedom and responsibility. The World Council of Churches is not a super church in that sense.

I am not here suggesting that the various non-member Reformed churches join the WCC. But I am concerned that there is so little longing for greater unity. At least, I hear very few sermons, articles, reports expressing that longing.

We as Reformed Christians have a lot to account for when we remain comfortably lodged in our own denominational groove. If one didn't know any better one would think that the Body of Christ dwindles by the decade.

It is not to be expected that all Christian churches will actually join together again some day. Life is not like a film in which one can reverse the action of an explosion.

But more energy should be expended towards seeking greater unity. I'm convinced of that. And that will mean that instead of majoring in minors we learn to emphasize what's essential, and treating the rest as interesting diversities or minor flaws which should not keep us apart.

After all, Jesus Christ is the life of a broken world. And a broken world doesn't need a broken church for its life and healing.

Old Cal simply lacks a perspective on sports

I caught Old Cal devouring an apple fritter at Tim Horton's the other day. His walking stick was leaning against the arborite counter propped up by a weather-beaten duffle bag which had The Canadian Open embroidered on one side.

He was three miles away from the loft. "Did you walk down here or did you hop the bus?" I asked.

"Walked, of course," he said, shaking the crumbs out of his beard and waving at me to sit down, all in one even motion. He was looking dapper that morning, decked out in a tailored cotton sport shirt, beige pants with white belt and spanking new tennis shoes.

"If I didn't know better I'd think that you were going out golfing today," I said.

"I am," he responded matter-of-factly, gulping down a large swallow of hot coffee. "Didn't you see that note in your bulletin about a Christian Reformed golf tournament? Well, I'm going."

I ordered a black coffee and two apple fritters. I presumed that Old Cal



Keith Knight
View from a loft

wouldn't mind attacking another pastry.

"When was the last time you played golf, Cal?"

"Gotta be 15 years but it seems as though it was yesterday."

"You can't go out and play 18 holes today, Cal. That's a lot of walking."

He sat erect on his bar stool, thrusting his chest out and holding in his slight potbelly. "Look at this finely tuned body!" he snorted. Admittedly he was in better shape than I but I wasn't about to confess that.

"But it's a *Christian Reformed* tournament. You're Presbyterian." He

knew that I was kidding and realized that I was trying to dissuade him.

"I spend more time in the Christian Reformed Church than most of your members do; I live there, remember? Tell me this, young feller." He had placed his fritter onto the napkin, as gently as a mother arranges a bouquet of a child's dandelions. I knew he was getting serious. "I know that you folk have your own Christian schools, labour unions and even farm groups; but isn't Christian Reformed golfing just a bit much?"

"We like doing things together," I offered. "It's called the communion of the saints."

"I've met a few of those fellers and I sure wouldn't call them saints," he cracked. "I know what you mean, though. But that's why I wanna go. I wanna find out just how in the world you play Christian Reformed golf."

"With love and compassion."

"If you hit that ball with love and compassion it won't roll five yards."

"There is no such thing as 'Christian Reformed golf,' Cal." He was leaning

back on his stool, then discovered that it had no back. "There are a bunch of Christian Reformed guys who like playing golf. Rather than have two-somes or foursomes heading out to twenty different courses on a given Saturday, they decided to get together on one course for a tournament."

"Nothing more to it than that?" Old Cal asked, picking up his fritter. "Here I had thought that they might be playing by a new set of rules, like Calvin's Institutes or something." He slapped me on the back before he bowled over in laughter.

It struck me then that neither the Church Order nor synod had ever addressed the issue. On behalf of synod, unofficially, of course, I appointed Old Cal to draft a set of Guidelines For Golf based on the Institutes.

On that fritter-stained napkin we worked out his mandate that Saturday morning, drinking yet one more mug of coffee ... while the Christian Reformed Golf Tournament was setting Kuyperian history.

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Letters

God's plan of predestination is unsearchable

Mr. Vandenberg's letter in C.C. of May 6 has a certain paragraph which needs to be explained. The paragraph might cause misconception of God's holy plan of predestination.

Mr. Vandenberg says, "The result is that people are born who should not have come into the world. God has no place for them in his plans for the world. They don't fit in and are not wanted. And so they are not saved."

This paragraph has three points which should be considered in a more open manner.

First, the plans of God's elect are being represented as part of God's plan for predestination, which is correct. But you have not

stated God's plan for the reprobate as being part of God's plan of predestination (Romans 9:6-29).

Second, 2 Peter 1:10 says, "Make your calling and election sure." What does this mean? We are to use our gifts which God has given us in faith. We must not be standby'ers. But our gain is not ours. If we claim it we blaspheme the name of God. Man cannot save himself.

Third, there is a breath of misconception of the purpose of doing evangelism. We are to preach God's word to every nation and every tongue, so that all people will bow their heads in humility before God that Jesus Christ is Lord and Saviour of our lives. For how are we to know who are the reprobates? God leaves that as a mystery.

We cannot do anything without being part of God's sovereign plan. These plans include all things from the smallest to the largest spheres of life. God does not change; He is immutable. But we are inconsistent in all our ways.

Thanks be to God that He is immutable.

Dirk Veldhoen,
Woodbridge, Ont.

"Charismatics" are concerned about others

I was reading the letter, "Charismatics want to be on cloud 9" (May 20) and cannot help but respond. Mr. Peter Tensen seems quite bitter and it looks as if he has had some bad experiences with what he calls "Charismatics." I pray that the Lord will show him some lovable, passionate people who will show him the opposite of what he believes the people are.

I would say the password of a Charismatic is "Have you been

baptized with the Holy Spirit?" And often or most of the time the gift of tongues comes with this heavenly experience.

Ever since the Holy Spirit rules our lives we have been so touched with love for the less unfortunate and putting our love into action. In our family we have a great burden for our foster children, the men in the rescue mission, the men in jail, and our neighbourhood kids, counselling for 100 Huntley Street, etc.

Before we had our Holy Spirit baptism we never knew that those people existed and we were busy going to ladies/society, Calvinettes and visiting our most important Christian Reformed friends. Now, we have friends in so many churches and believe me it is *one church with one doctrine*. We all love the Lord Jesus and it is Him we desire to serve.

Conny Schuurman,
Ingersoll, Ont.

Christians too love this planet

I am writing this letter in response to the guest editorial written by Ben Vandezande in the last issue. He wrote on the Peace movement and the Christian response to it. Many of his ideas are valid, and I am pleased to see that he agrees with the need to work for disarmament. But there are a couple of points that I would like to clear up.

Recently I have been somewhat involved in the peace organizations in Edmonton, and one point I need to make is that the peace movement is not advocating unilateral disarmament, as Mr.

Vandezande appeared to assume. There are very few people who believe that the U.S.A. should disarm alone. The peace movement is working for nuclear disarmament between both superpowers, and eventually, over the world.

My second point has to do with Mr. Vandezande's statement that the peace movement is working because of fear. This is partly true, because the fear of a nuclear war is very real to any person with his eyes open to the facts. But the peace movement is also working out of love. Our love for our families and for all of mankind forces us to

work against the destruction of the world. And our love for the people who are starving, suffering, and unemployed because of the billions of dollars spent on the arms race also motivates us. This money should be spent on feeding and educating people instead of threatening them with death.

Because of this love commitment to mankind, the Christian Reformed Church can and should respond positively and wholeheartedly to the peace movement. Christians love this planet, too, and must work for its survival.

Lisa Brouwer,
Edmonton, Alta.

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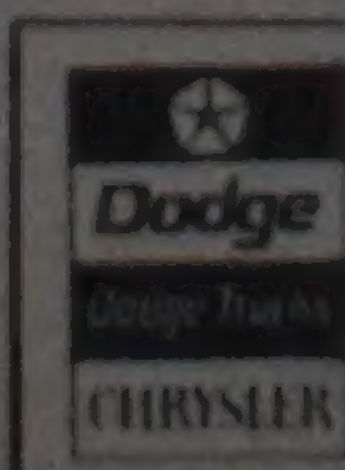
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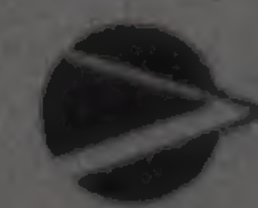
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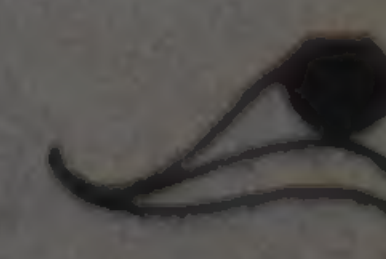
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Church

Pastoral Pondering

The times (and the services) are changing

Is it necessary to change? The biblical answer is rather obvious: of course. We must grow in the Lord, and growth is change. Death is the only way to escape change. Jesus came to make all things, including us, new, and that is change. Reformation means change. Is change always comfortable? By no means.

What changes? That, of course, is the big point. Changes are alright, but did we make the right ones? It may be helpful to point out that consistory has wrestled with these things, prayed about them and sought only to do the will of the Lord, as it discovered that will in scripture.

It is our aim to involve the congregation in worship as the old testament congregation was involved and as Paul taught his people to be involved, Ephesians 5:19, Colossians 3:16. When we sing the choral "Amen", we are merely doing what the Lord told us to do: "The people shall answer, Amen" (Deut. 27:15). When we change the salutation and benediction we merely follow the example of Paul, read the beginning and end of his epistles. When we read responsively we are doing what the Israelites did already in the temple. When we ask for prayer requests, we want the congregation to be involved in entering into the presence of the Lord, we want it to be congregational, and it is straight from the N.T.

The problem is that we have lost, over the years, many of these biblical things. And it is simply amazing that so many of us have begun to feel comfortable without them. Our worship needs reformation. It needs to be inspired by the scriptures.

Of course, on some point, some change, someone may not at all be convinced that it is biblical. No consistory is infallible. If that is the case we would welcome to hear from you. Present your case and we will listen, and if you convince us that what we did was unbiblical we will be the most eager to make the correction. For we seek, not anyone's will but the will of our heavenly Father. Till this day no one has approached us with such an argument. As a matter of fact twice worship was a topic of discussion at the congregational meeting and no objections were then made.

Rev. J. Quartel,
Calvin Chr. Ref. Church,
Ottawa, ON

Health care and the kingdom

At the Vernon Jubilee Hospital Society annual meeting three new members were elected to the board of Directors. I am happy to see that all three of the new members are committed to the church. We now have two of our members (both elders) on the board of the VJH.

I am glad that the community at large has seen fit to entrust Jake Spoor and Phil Stel with the responsibility of membership on the Board. But I must stress that it was the community at large that elected Phil and the others on Wednesday night. It was definitely not the members of the Chr. Ref. church who elected them. There were too few CRC people at the meeting to influence anything.

I am very disappointed that so few of us bothered to come out for the VJH meeting. What Jesus did for the sick, the lame, and the blind was one of the main ways he used to reveal the coming of his kingdom (c.f. Matthew 11:4-6). The presence of Christ's kingdom today is revealed in various ways, one of which is healing and care given to the sick, the lame, the blind, and the dying in the hospital. The healing for which the hospital exists is a sign of the presence of the kingdom of Christ. Therefore, I ask, how can we, as Christians, justify this lack of involvement in our community's only hospital? Shall we leave the care of the sick (by which the kingdom of Christ is revealed) to unbelievers?

Do you realize what happens to health care when Christians pull out? It becomes distorted and corrupted so that it no longer points to the presence of the kingdom of Christ. When Christians are no longer involved, health care will be used more and more to promote death and the kingdom of darkness, as is evidenced by more abortions, more children starving or deformed at birth, more of the elderly who are deemed to be unproductive being put away. Don't let that happen.

If you are not directly involved in health care yourself, then at least you should be using prayer and words of encouragement to support your Christian brothers and sisters who serve as nurses, board members, janitors, and doctors, etc. And let's not have another VJH Annual Meeting at which you can count the Chr. Ref. Church members on one hand.

Pastor Peter Plug,
Vernon (BC) Chr. Ref. Church

Press Parade

Deacons digest

We thank the Lord that most of us are still gainfully employed and are willing and able to help others. However, due to the unemployment situation for some and the illness others have faced, our deaconal funds have reached a very low point. Your help once more is requested.

We would like to point out that there are a number of ways your contributions can be donated, one being by cheque in an envelope with your church number on it on a weekly basis. It also might be of benefit to know that we meet as deacons the first Tuesday of the month to report on our districts and to count money. Therefore, monthly payments by cheque in an envelope would be yet another way of offering your assistance.

We as deacons would like to thank the people of Grace Church for your support in the past and trust that with your prayers and help in this matter our ability to show stewardship to those in need will continue.

Also as part of our work we would like to find jobs for those who are out of work. If you know of a job opening or have work that you would like done (in your business or at home); or if you are looking for work, please contact Bram Schoon.

One final note that we would like to bring to your attention is that our 1983 commitment towards Christian counselling services is \$1,700. We have scheduled two collections for the morning and three collections for the afternoon during 1983 and we trust our goal will be reached.

We thank you for your support and ask for a continuation of your prayers.

The Deacons,
Grace Chr. Ref. Church,
Chatham, ON

Marriage matters

In accordance with the Word of God and Article 69 of the Church Order, the consistory adopted the following guidelines for Marriages to be solemnized in our church.

- The solemnization of a marriage in our Church shall be requested from the consistory at least three months before the date.

- A committee of two elders shall interview the couple concerning the commitment to a Christian marriage.

- Both partners shall be required to give evidence of a commitment to live a Christian life both personally and together.

- At least one of the partners should be a confessing member of the Christian Reformed Church.

- In exceptional cases the consistory may deviate from these rules, but only upon the clear-cut advice from the interviewing elders.

Surrey (BC) Chr. Ref. Church

Love shows in giving

Praise God for many who give freely for the work of the Lord. Their lives are enriched.

But a study of congregational giving also reveals some unsettling things. For one, the size of our budget shortage is not due to the economic conditions. It is due to a number of members who are not miserly when they spend money on themselves but who see no great obligation to pay towards the budget (out of which all running expenses of the church are paid). They have to ask themselves how they can face God on that issue.

Strangely enough, many out of their relative poverty give far more generously than others out of their relative riches.

We may also look to our working single members. An average contribution of \$10.00 a week should not be too much to expect from those who have no family obligations. If they

would, the shortage would be greatly reduced indeed. But presently, the average is very far below that.

Giving is a matter of love, of faith and of responsibility. Membership in the church of Jesus Christ should mark us with all three of these. The hardships of some certainly do not explain why so many others have not done more nobly. For young and old, the Lord should be our first love, and we must demonstrate that in our giving.

Hebron Chr. Ref. Church,
Whitby, ON

Prayer for neighbourhood evangelism

O Lord, it is not hard to love
The heathen far away
Who've never heard thy blessed Word,
The life, the truth, the way;
Whose home is ghastly pagan
With idol worship. Such —
O Lord, our hearts go out to them,
We love them very much.

But 't is another matter,
The man across the street,
Who uses vile language
And scoffs when'er we meet.
He desecrates the Lord's Day
And doesn't seem to care:
O Lord, it is for these today
We lift our hearts in prayer.

'T is true, perhaps they know the way
Yet walk in paths of sin;
May we not point the finger —
But seek to bring them in.
We need not show what we have done
For we have none to show;
'T is only thy great love alone
That these poor souls must know.

O Lord, in this our mission
We fail so miserably;
Forgetting we could be as they
Had it not been for thee.
O give us greater vision, Lord,
And stir our hearts today:
That these be brought into the fold —
In Jesus' name, we pray.

Anette Jansen
Bethel Can. Ref. Church,
Toronto, ON

CR SEE

The prodigal son's story contains an epitaph, but nobody feels sorry for the luckless fatted calf!

Sy Nodd

Home Missions

Montreal and the message

Dear Friends,

Recently we had a good congregational meeting with our members from the South Shore church, and it was a thrill to see them participate actively and recognize more and more their responsibilities in the church. A few weeks ago we filled half of the small sanctuary we are meeting in for the first time during a regular worship service. Pray for this group that we would continue to grow in grace and participation. We have a new family in church!

A few months ago, quite apart from our regular church members on the South Shore of Montreal, Elsbeth and I began a Bible discussion group in our immediate neighbourhood of St. Lambert. We meet each month with 5 other couples who are more or less believers. We are encouraged by the openness of the unchurched, and pray that God would continue to work in their lives. A

good many participants are eager to belong to this group because they can discuss issues related to God without feeling the pressure of having to belong to a church.

My work on the University of Montreal campus has taken on an exciting dimension in the past few weeks. After a summer of discussion and prayer, I was able to move into a particularly well suited meeting facility located on the university campus. We have been holding Sunday evening worship services there, and already about a dozen students feel that this group will become their church home. About the same number of students attend my weekly course on the family and the Bible. More and more students, a good number of them unbelievers, have been dropping in to find out who we are and what we stand for. Several have expressed the desire to read Christian litera-

ture and join a Bible discussion group.

This month we begin our third year of ministry in Quebec. Both Elsbeth and I have learned much about the Quebec people and especially their religious aspirations - and we are still learning! We feel more and more at home with the Quebecois, especially since our three daughters sound very much as though they've lived here all their lives!

As you can imagine, it is a particular challenge to work with this group of students, forming them slowly, but surely, we trust, into a true church of Jesus Christ. For this we depend on the work of the Holy Spirit and a good deal of wisdom and strength from God.

With thanks for your continued prayers and support for our whole family,

Harold and Elsbeth Kallameyn,
First Chr. Ref. Church,
Montreal, PQ

Salmon Arm dedicates new church building

Saturday, April 9 was a special day for the Salmon Arm B.C. Christian Reformed congregation.

The church building, still new, with the smell of new paint in the shiny halls, the odor of freshly oiled cedarstrips in the auditorium and the peach colored stucco on the outside still drying up in different shades, was dedicated in the afternoon.

The auditorium was almost filled to capacity, with almost 280 attending. They came from all four winds: fellow C.R.C.s from throughout the Okanagan Valley, some from as far West as Abbotsford and even Calgarians who visited the valley for its early spring freshness. Many fellow Christians from the community celebrated with us. The crowd included also curious and interested persons from the community. We praised the Lord with happy hearts for His favours.

There is something to be said about the building of this edifice. It is a no-basement facility accommodating the handicapped and elderly as well as providing for fine acoustics. The auditorium is multi-purpose, a combination

of worship- and fellowship centre in one.

During various sessions the congregation decided on the following statement of purpose: "God calls and touches us through His Word and Spirit to live out of Christ's victory on the cross and His open grave for God's glory in all areas of life. He challenges and renews us to obediently and joyfully walk in His ways with all our heart and life and to care, teach and help each other in growing as individuals and together in God's love. God has given us the task to consciously witness to others of His redemption and to call them to faith and obedience to God together with us."

As our congregation grew from very small beginnings we felt that God led the way for reaching this goal more effectively by having facilities which are inviting to the community and the congregation. The decision was made in January 1982 to build. On August 21 of that same year ground was broken. The actual building began in September till on Christmas day we held the first worship celebration under the new roof. What a celebration that was!



SALMON ARM, B.C. — Christian Reformed Church, dedication April 9, 1983

Another feature of this building is that it was built with the hands and hearts of the members of the congregation. While we planned on volunteer labour, we had hardly dared to hope for as much enthusiastic and faithful responses. Daily the building site teemed with eager people who dug, hammered, painted, cemented, insulated, sawed, climbed, shingled. Donations for the building came in steadily including some heavy equipment.

Financial contributions were also sent by many BC and some Alberta C.R. churches. The Young People's League of BC donated appr. 90 chairs. The building team: designer, engineer, contractors and some temporarily hired craftsmen donated much of their time, creativity and tools.

The Lord has been gracious to us. The building committee members worked with great commitment, skill and insight. The result of it all: while the projected cost of the building was

\$215 thousand the actual cost came to \$195 thousand of which appr. 50% has been paid.

The Lord provided us with a place which facilitates our many ministering activities which are happening and developing for fulfilling the needs of the young and the old, the weak and the strong, families and single persons for both churchmembers and the non-churched so that God may receive the glory in our community.

Stiller appointed as Evangelical Fellowship director

TORONTO — "A new wave of religious concern is sweeping our country," commented Rev. M. Sylvester at the biennial conference of the Evangelical Fellowship in Toronto on Feb. 15.

As the newly elected President of the Evangelical Fellowship of Canada he challenged the Council of E.F.C. to recognize the deep spiritual needs of our age. He concluded,

"Our nation is waiting for a clear voice from evangelicals. We believe the time has come for E.F.C. to be aggressive in fulfilling its charter."

The biennial conference of the Evangelical Fellowship of Canada responded by electing as its executive director Brian C. Stiller. Stiller has worked with Youth for Christ for 16 years and has for the past 9 years served as its president.

Since 1976 he has worked with the Evangelical Fellowship of Canada as director of the Social Action Commission and its vice president.

Sylvester who is president of the Christian and Missionary Alliance in Canada was elected to a 2-year term as president of E.F.C.

The Evangelical Fellowship was first formed in 1965 to build a network of understand-



Rev. M. Sylvester, left; Brian C. Stiller, right

ing and fellowship among evangelicals in Canada and to present a common voice to governments and the media on issues of concerns. Made up of a number of denominations, individual churches and parachurch organizations, it has held leadership conferences in the past and is sponsoring the Canadian Consultation on Evangelism at Waterloo, this June 6 through 9. It also publishes a quarterly magazine.

The Canadian organization is a member of the World Evangelical Fellowship.



Great Speckled Pew Snoozer

Then there are the Great Speckled Pew Snoozers; a very large and variegated family. A docile, easily domesticated breed, they take readily to captivity and settle down contently in any suitable sanctuary.

Once they are perched for the service, they surrender to some primeval instinct and immediately fall asleep. This characteristic is not easily noticeable for, unlike many birds, Pew Snoozers can sleep without putting their heads under their wings.

These birds are very faithful members, loyal to the flock and wouldn't miss church for anything. They can't afford to miss that sleep.

Leroy Koopman,
(Feb., 1976 - Niagara Scene)



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News-Canada



The unborn moves for the right to live



Ben Vandezande

The unborn child is finally getting the press (s)he deserves. Apart from the news about the Borowski court case (C.C. May 20) and the Morgentaler clinics, several magazines and columnists have had articles about the unborn. And it's about time.

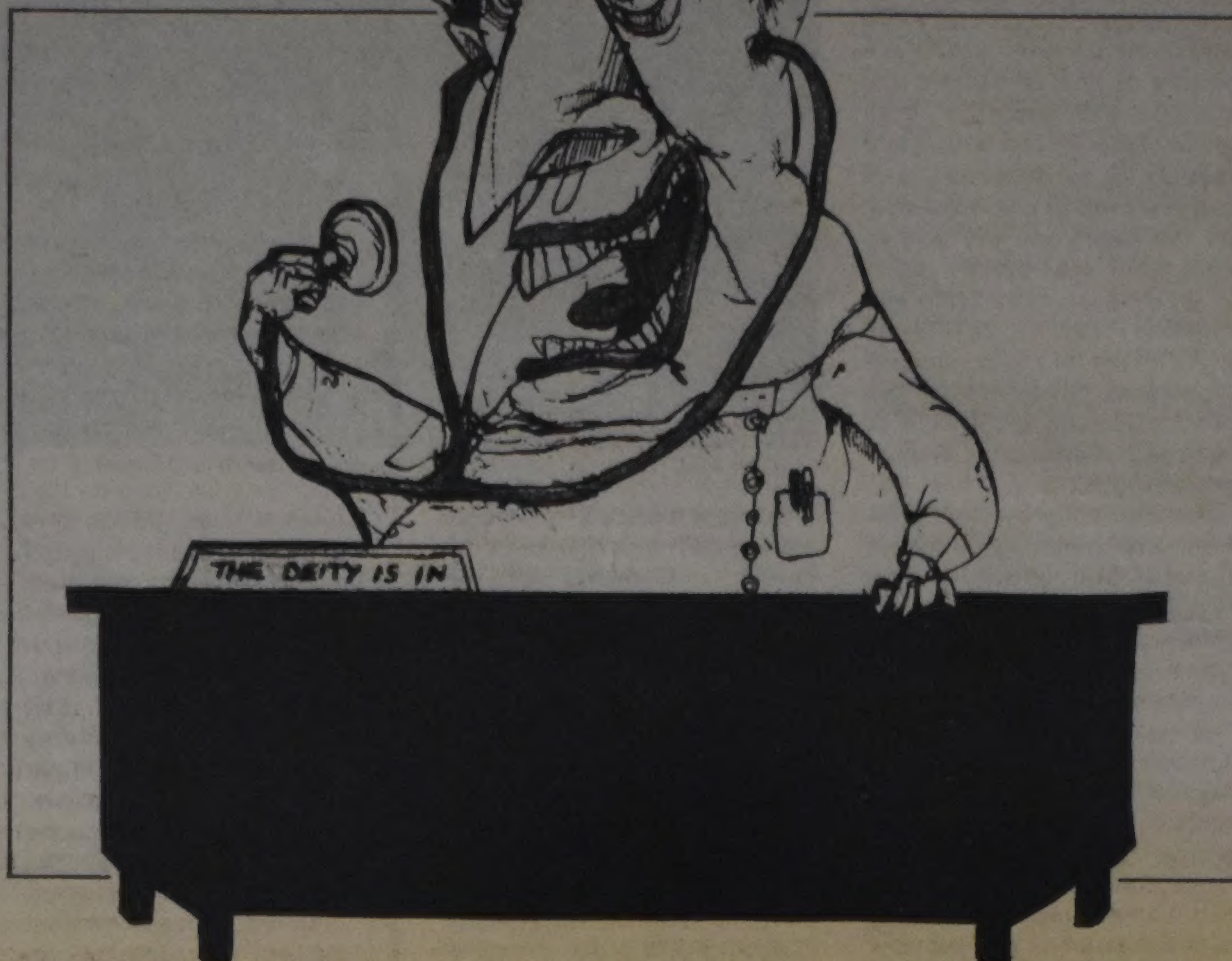
There are two trends in the debate that need to be noted. The first is that many people who are pro-choice strenuously oppose any possibility of genetic engineering. That is considered tampering.

Genetic engineering enables medicine to freeze an embryo and to unthaw it as needed or to destroy it. (see C.C. interview with Denise Handler (C.C. May 27). *In vitro* fertilization ("under glass fertilization") also has raised several problems for pro-choicers.

At issue is whether medicine can mix and match or dispose of the building blocks of human life.

As Dr. James Olthuis rightly points out: "In vitro fertilization of donor sperm or ova would fall under a moral cloud. Likewise surrogate mothers would be frowned on. Indeed there is doubt in my mind and heart about the morality of laboratory creation of life for

purposes of developing new techniques. Whose embryos are we talking about? The woman's? The geneticist's? The centre's?" (A speech given at the May CARFA conference)



Is the doctor the problem?

The second issue that has received a lot of attention is the role of the doctor in making ethical decisions. Dr. Harley Smyth, is an Anglican neurosurgeon from Toronto who was interviewed for C.C. this spring. The May issue of *Saturday Night* featured Dr. Smyth on the cover. The long write-up inside included these comments:

"Smyth detects the same corrosion of medical thinking occurring in North America. In 1963, the Canadian Medical Association issued a statement that read: 'The induction or procuring of abortion involves the destruction of life. It is a violation both of moral law and of the Criminal Code, except where there is a justification for its performance. The only justification is that continuance of pregnancy would imperil the life of the mother.' That statement was amended in successive years, and in 1971 the association recommended that abortions could and should be performed for reasons of 'health' and 'social well-being.' In 1975, the association urged that all reference to abortion committees be removed from the Criminal Code. In only twelve years, Smyth points out, the Canadian Medical Association had come to regard abortion as something not only legal but also, presumably, moral."

Another national publication, *This Magazine* has a cover story in its June issue called "Doctor Power: The Real Abortion Issue." Here Susan Cole says: "Make no mistake. It's not the Right to Life that's restricting access to abortion. If you really want to know who's responsible, consult your doctor." She goes on to argue: "The fact is that politicians of all persuasions find it convenient to use the Right to Life as an escape hatch, a way around an issue they don't want to take a stand on."

According to Cole, it was the Canadian Medical Association recommendations that became law in 1969. Only one

of the recommendations was not adopted; i.e. the application for an abortion must be signed by a parent or guardian.

That law put the issue out of the hands of the politicians and

in his training has endowed him with authority to make such a decision."

Cole and Smyth come at the unborn child from entirely opposing viewpoints but they both point to this basic assumption of medicine that it can and may make such life choices.

Susan Cole says that doctors throw up all kinds of "red tape": i.e. abortion certificates must have the signature of the parent or the father of the unborn child; others insist on sterilization; some hospitals have quotas; still others don't even have Therapeutic Abortion Committees; and many doctors require payment in advance. For her, the doctor has no right even making such choices. It is solely the woman's private decision.

For Dr. Smyth the issue is one of fundamental ethics. The CMA has followed a slippery slope to the point where "medicine adopts the economic model, where the only rule is that the customer is always right. The covenant of life with life is broken; the new contract of customer and merchant replaces it." For Smyth too many doctors make choices for which they assume no ethical responsibility.

Modern medicine man has asked for an exalted role on many issues including the determination of life of the unborn. Now that he has it he is uncertain as to how to use it. In fact, it is a rare situation where an abortion is "therapeutic." It usually treats no disease, cures no symptoms and removes no abnormal tissue.

The issues surrounding the unborn child are moving to the top of our society's agenda. We must recognize that there are new positions taking shape. The unborn child is receiving more attention. If only (s)he would be accepted as having a right to live.

(For a full discussion on the abortion issue, we refer you to the April 17, 1982 issue of C.C. At that time Ben Vandezande prepared an eight-page insert on this topic).

into the hands of the medical doctor and the hospital. She then goes on to argue: "What should be clear by now is that the real obstacle standing in the way of women seeking abortions is not the law per se, but the way the law is being interpreted. And the fact is that only doctors do the interpreting."

She is right in identifying the doctor as the bottleneck. From her perspective the doctor becomes "the last obstacle" to abortions. To a pro-life person a doctor is one of the last lines of defense. But there is no doubt about the fact that the doctor is an appointed judge.

Again, Dr. Smyth comments: "The physician assumes the role he was never meant to have and which no amount of technical expertise can ever furnish him to fulfill. It may go quite unnoticed in this modern technical setting that nothing

Struggles of a graphic artist

Dear Mr. Vandezande:

In response to your UNEMPLOYMENT article I'm

enclosing at least one way I landed a job - in this case a temporary position that lasted for approximately two months (and then got laid-off AGAIN) until their needs for a third staff artist (eight years experience!) ended with a work shortage.

I've also attempted to solicit some freelance work to establish myself more as an artist ... and even here there is the sense people just don't have a lot of money to spend in their budget on advertising - the lifeblood of any business.

However, only time will tell.

Yours sincerely,
Bob Wierdsma

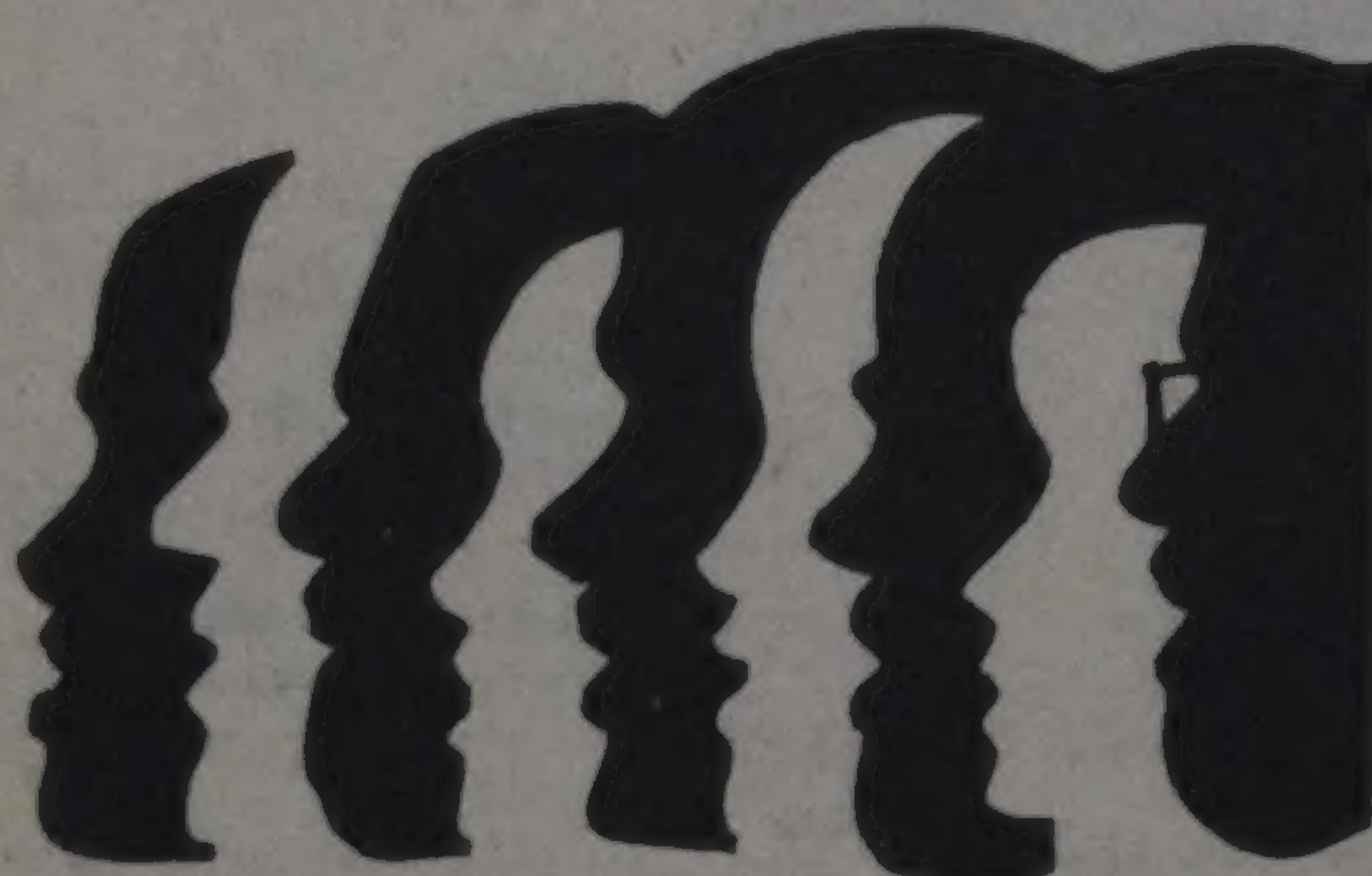
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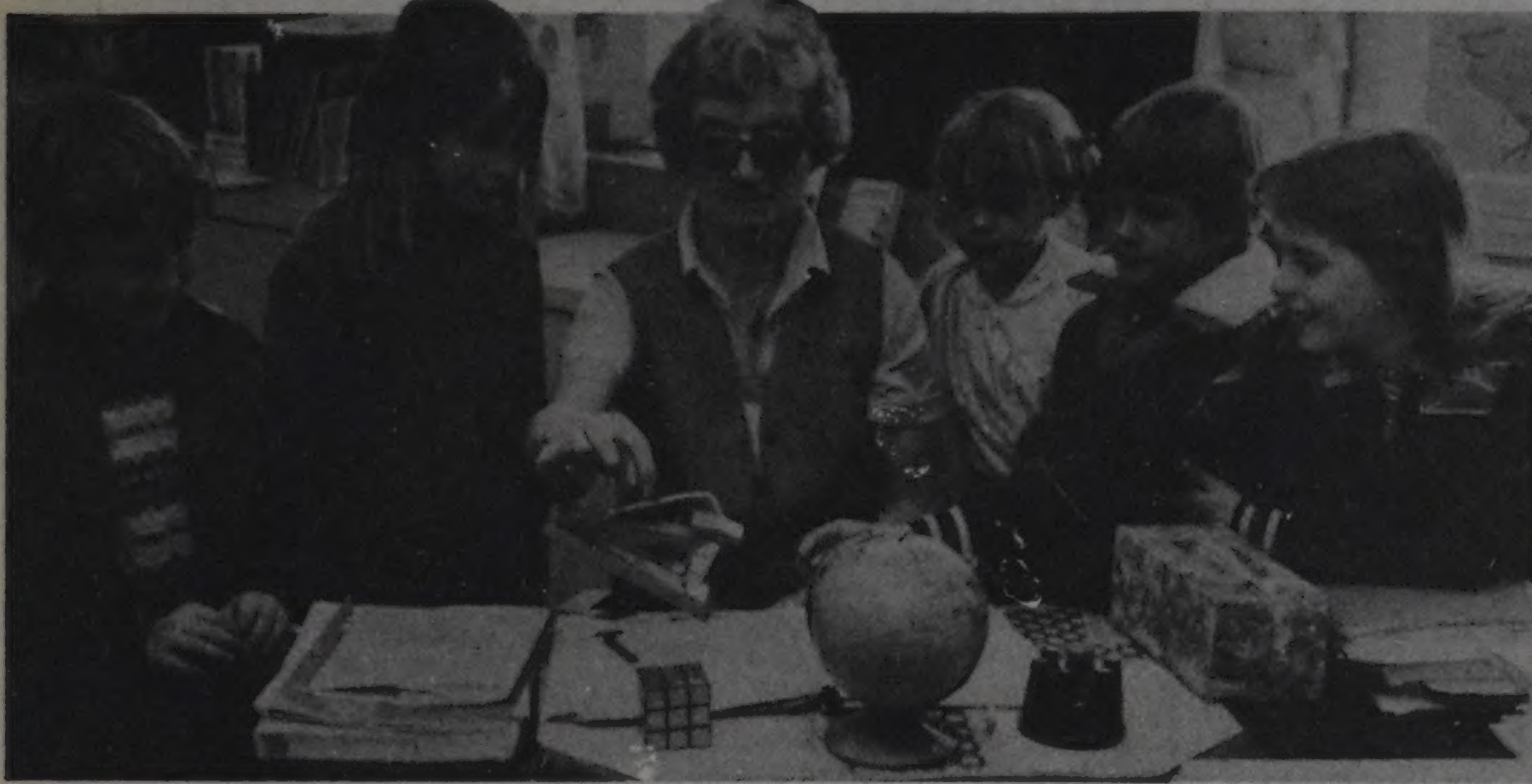
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Education

Miss Visser puts down her chalk



Miss Visser demonstrates that a small magnet can lift her stapler

Bert Witvoet

Jennie Visser is retiring at the end of the school year. She has reached the pensioner's age. Many people in the Ontario Christian school movement will know who Jennie Visser is. Many have seen or known the lanky lady with often dark rimmed glasses and a fascination for people.

She was with the Hamilton Christian School when it started in 1952, and took over when John Vandervelde left, setting the school on its props. She did the same for Timothy Christian in Rexdale, and Trinity Christian, Burlington. Her usual stint for these foundation enterprises were periods from 6 to 7 years.

Jennie Visser continued her teaching career in the lower grades after she completed nineteen years of service as principal, and taught in St. Thomas, Guelph, and Dundas.

Details not important

"Boring details" claims Jennie Visser. "Why should anyone want to read that?" Before starting her work in Ontario Christian Schools, she taught in New Mexico and New Jersey; even gave a year of Christian service to the public school in the Dundas area, and gained her cap as nurse prior to all ambitions as teacher when she had thoughts of joining the warefforts.

"Where were you born?" I ask. "I learned of that only recently" says Jennie, "when I had to get my ID papers from Holland. It is one of the three towns near Joure, Friesland. They are all named alike, in one town we lived, in the other we went to school, and the third had a dairy to which my Dad shipped milk, but I was baptized and nurtured at a tender age in the CRC Joure, Friesland." "Why are you writing all this down, anyway?" she protests. "You newspaper men stuff your bags with unimportant details..." Nevertheless, she allows for this interview after school hours, and I quiz some more.

How Jennie got into Christian education

Jennie came to Canada in 1930 with her parents, three sisters, two brothers. They lived in Quebec for a year, but

her father didn't want his family to grow up in a place where there was no CRC and CS. So they moved to Hamilton. Well, there wasn't a Christian School there either but Dad Visser would be part of the movement to establish one in due time.

"I got into teaching because I love children," says Jennie unequivocally. "Children are wonderful to be with. They show their feelings, their happiness in Jesus freely. They have great faith and put us often to shame. They understand the meaning of discipleship better than we older ones; they discipline themselves to work and learn. Children are eager, especially in the lower grades, you need little motivation to get them aroused."

Changes through the years

When asked if anything has changed through the years Jenny replies, "Life is more relaxed now. There are not as many pressures today, I would surmise. Parents are not as critical now as they used to be. They trust us a bit more. Immigrant parents would always compare with Holland, and having gone through the traumas of war, losing precious possessions, parents then had something they could claim as their own; their school, a plot of ground with a building - all theirs. Some gave it 'overflowing' support.

Asked if teachers have gained more expertise too, Jennie agreed that they have. "There are better facilities for the slow learner. We are better equipped. Money in early days was tight, so we improvised many learning devices. I'm still rather frugal in that respect and make my own before I list it for purchases.

"In Hamilton, I recall, we had second-hand furniture, benches boarded on rails. Not bad at all. We even supplemented with orange crates for benches and bookcases the odd time. Groenewegen, the potato farmer, who lived in the vicinity, had crates in quantity. Our caretaker Mr. Reemeyer made me a desk because he said, 'A teacher has to have a desk.'"

Church and School

Jenny continues to talk about Christian education and

culture. "The cultural mandate is more in focus now that CRWRC is making its outreach. We engage the speakers that have served in various places, children become informed about their obligations in home environments and third world countries. I tell the children one day you'll be there as an engineer, mechanic or agriculturalist, helping people help themselves." Their eyes just light up; they understand the meaning of sympathy is to give, and many give with feeling. If we foster interest now, it will grow on them.

Church and State

"I think the same holds true for our relation with government. We could be a bit more patriotic. We read, hear criticisms galore on newsprint and screen. For that matter C.C. could improve its outlook in that respect too.

"It's better to teach children a holy compassion. They should learn how to find the good in our leaders. There's a poem much to my liking which goes 'May something good be said.' Prayer for politicians need not be limited to elections only; they can be a daily exercise in our classrooms. Prayer will make a better Trudeau."

Time to retire

Suddenly Jenny looks up. "What are you writing all this stuff down for?" she sniffs. "I think it's time to stop."

As she walks out of the room a few principals from area schools walk by. They were at a meeting in the Dundas school. They stop to have a chat with Jennie. Some of them Jennie taught years ago. One of them leans over and pecks her on the cheek. You can tell that these grown-up pupils still like her.

Jennie walks to her little car. Her age so carefully hid these many years is now a well known fact. She's 65. She doesn't look it.

"After this year, I will retire," she says. What does it mean for Jennie? "I don't know, I never retired before. It will be an experience."

As one reflects on this, one realizes that the rest of her beautiful, fallible, unmarried and chipper life will be without too many problems, because the Lord's way still lies ahead of her.



small talk ...

Alice Los

The tactics, the instinct, the ingenuity of it all

Through the viewfinder of my kitchen window I have been greatly entertained these past weeks. Just beyond our backyard sits a mound of dirt, left there by the builders of our subdivision and maintained by a slumping economy which prevented further development of housing and streets.

I've grumbled enough about that unsightly heap which used to block my view of fields and farms but later was shaved off to an acceptable size by eager homeowners looking for a bargain in topsoil. And, of course, it became the focal point for the neighbourhood youngsters, who take their small sleds to the top in winter and use it to play King of the Castle in warmer weather.

But lately it has been a beehive of different activity. At the first stirring of Spring the children's fancy turned to that age old notion of mankind, the nesting instinct. Suddenly the imagination of a few boys ranging in age between seven and twelve was ignited by the rusty framework of a swingset, abandoned nearby.

Together they sweated and struggled until it stood firmly planted on the small plateau of the heap. There! It was the perfect structure for a tent. From then on they scoured the neighbourhood, which, as new subdivisions are apt to be, is still rich in treasure.

And every afternoon as soon as school was out they would come, in increasing numbers, eager to start another working day, till dusk fell in the early evening. They came with old curtains and several discarded Christmas trees which were placed alongside one "wall" to keep the cloth down and the wind out. They came with boards and ropes and sheets of foam plastic, and gradually their shelter grew bigger and fancier if not more peculiar. Someone brought a ladder to make hauling up the building materials easier.

Meanwhile, I often stood and watched and let my hands grow idle over the kitchen sink. A micro-society sprouted right before my eyes.

Some boys were clearly in command, others slid into more submissive roles. Some worked their little hearts out, others were content to goof off or stand at the sidelines. A few girls managed to be accepted as equals. They brought their share of useful stuff as bit by bit the fort, which by then it resembled, neared completion. And they were as ferocious as the boys when, on occasion, the whole project had to be defended against unlawful intruders.

As I followed the building process I remembered the days, long ago and yet as near as yesterday, when I myself roamed the rural area of my early youth. And I thought of the houses we used to build at a friend's place with a supply of flat crates (characteristic of the town's livelihood) when her bulb-grower-father wasn't looking. Or we would beg an old tablecloth or blanket from my mother, drape it over a discarded kitchen stool and a nearby fence in the backyard and crowd underneath and sit tight and snug and excited for a few minutes before we started to quarrel over the few square inches allotted to each child.

The tactics, the instinct, the ingenuity remain the same after all these years or even since time immemorial, but NOT the supplies. That's what I realized when one fine day the fort behind our house was finished and among its furnishings appeared to be one blaring transistor radio. Fortunately, the weather was still too cold for the windows to be open and only a steady beat penetrated the quiet of our living room.

After a few days the novelty wore off and now hardly anybody climbs up to visit anymore. Some have taken their possessions back home and the structure is sagging already. Soon it will collapse and its ruin will make an eyesore all summer.

But I have promised myself not to let it bother me. Instead, I will remember how these kids were kept busy while they learned to share and work together and knew the joy of a common goal and the satisfaction of achievement.

And I will remember how I had so much fun watching them.

Alice Los lives in Woodstock, Ontario, where she writes in her spare time.

Education

Chalkmarks

Christian school needs facilities

The Saskatoon Society for Christian Education Inc.'s request for free use of facilities, space or any services was turned down recently by the Public School Board.

The board turned down the request in a 6-0 vote and according to the SSCEI newsletter, "A vote on vetoing any future requests by anybody for free facilities or services was voted down 5-1 with Dr. Hindmarsh the lone trustee with any sympathy for our needs."

The Public School Board also voted to re-affirm that its system should teach respect for all religions.

"One could ask, does that also include the Moonies? The lack of understanding evidenced by the Public School Board, of course, generates its quota of frustration," stated the newsletter.

"This frustration is more than made up for by the fact that their actions present us with a marvelous opportunity to witness to the all-encompassing nature of the kingdom of God and the breadth of Christ's claims on the lives of His people and the society they live in."

Without the use of public school facilities, the SSCEI is in contact with the separate school Board as well as searching for any other available facilities to use this fall when The Saskatoon Christian School is scheduled to begin classes.

Another request by SSCEI, for access to provincial education taxes was met by a negative answer from the Minister of Education, Mr. G. Currie.

Mr. Currie's response centred on the danger to the Public School Board of fragmentation. The SSCEI sent a response to Mr. Currie stating that, "to protect a democratic organization by stifling initiative and creativity flies in the face of the avowed aim of that institution."

Despite these set-backs, the Saskatoon Christian School, has made some progress towards opening its doors this September.

Mr. Richard Poortinga has accepted the principal position and Miss Alice Steggarda the teacher position.

Both are qualified Christian School teachers and Miss Steggarda has also completed a two-year Assessment and Counselling Program.

Hasty note on student's absence

This parental note to some fortunate teacher was probably not written up in the rush that most of them generally are. Thus read the note in "The OACS Communicator" of the Ontario Alliance of Christian Schools:

Dear Teacher:

This will confirm to you that it was my authority, exercised herein, in the light of my knowledge of the pertinent circumstances involved that, with my expressed permission, Curtis Barkhouse, was with valid excuse, as I adjudged, absent from all of his morning classes today, December 5. His return, for the remainder of his classes today, follows the noon recess and his personal delivery of this letter, by hand.

The exigencies of certain unpredicted circumstances made his absence this morning a prudent necessity. I trust that it has not resulted in any serious inconvenience to his teachers or the school's administrative authorities, and that in no way has it seriously impaired his scholastic progress.

Signed: Parent.

I wonder if this is not the creation of a doodling school teacher, an English teacher at that, concocted while his students were writing the toughest English exam of the year. In "The Communicator" it was entitled "Humour of the Month." Perhaps the item originated in the OACS office itself. We'll put our investigative reporter on it right away.

Calvin sings on Dutch T.V.

One of the largest radio and television networks in The Netherlands taped three fifty-minute television programs April 16-19 featuring choirs from Calvin College, the Grand Rapids area, and Holland, Mich.

The Netherlands Christian Radio Society or Nederlandse Christelijke Radio Vereniging, NCRV, will air these programs, titled "Thine Is the Glory," throughout The Netherlands in November and December 1984 and January 1985 to celebrate the NCRV's sixtieth anniversary.

The programs featured several of Calvin college's choirs, including the Capella, Women's Choir, Men's Choir, and the Calvin Alumni Choir. Also participating were choirs from Grand Rapids Christian High School, Oakdale Christian Junior High School, and Bethel Pentecostal Church.

Other recordings included the St. Cecilia Youth Chorale, the Holland Community Chorale, and the Hope College Choir.

King's College recognized by Alberta government

Margaret Van Ginhoven

The University of Alberta has approved an Affiliation Agreement between the university and the King's College and a bill, called the Universities Amendment Act 1983, which will legislate the establishment of a Private Colleges Accreditation Board, received first reading April 27 in the Alberta legislature.

After nine years of struggling for academic recognition, the King's College has been made an affiliate of the University of Alberta.

An affiliated college is recognized by the university as a school which offers an education of the same

standing and quality as that of the university. Therefore, the credits from the affiliated college can be transferred to the university.

The King's College will derive other benefits from the affiliation agreement. The government has made grants for operational budget and student loans and grants conditional upon affiliation status thus making King's College eligible for government funding and possibly a grant.

Students may now receive provincial loans and grants rather than only federal loans and the College may now join organizations such as the Association of Universities and Colleges in Canada, improving the possibility of professors receiving research grants.

In the Canadian system of higher education, only universities have power to grant degrees. The Universities Amendment Act 1983 seeks to change that restrictive policy. It states that the Minister shall appoint a Private Colleges Accreditation Board whose task will be to determine whether or not a private college has met minimum conditions for the approval of a program of study leading to a baccalaureate degree. The board may then recommend to the Minister that the private college be granted the power to grant such a degree.

Students respond

The first reading of this bill was especially exciting for Ed Noot, a field representative who was part of last summer's government task force which recommended the establishment of the accreditation board.

"Being part of the task force was especially gratifying for me because I was a TKC student for three years. After the task force completed its work, the process seemed to stall for a while," said Mr. Noot.

"Just when we were becoming discouraged, the Lord blessed us with the news of the first reading of the bill. It is exciting to see the fruits of our labour," he said.

"The Lord is really blessing us! Everything seems to be coming together. We were hanging in the air before, not really sure of where we stood in the academic world. Now I see a strong future for the college, it can continue to grow," said second year student Miranda Veenemen.

Lori Lingball, a music student, is excited about the fact that the quality of education at King's will finally be acknowledged.

"The education here is recognized as being of equal quality to the education at the university. And yet we're recognized as a Christian institution. I think that's important for the college," she said.

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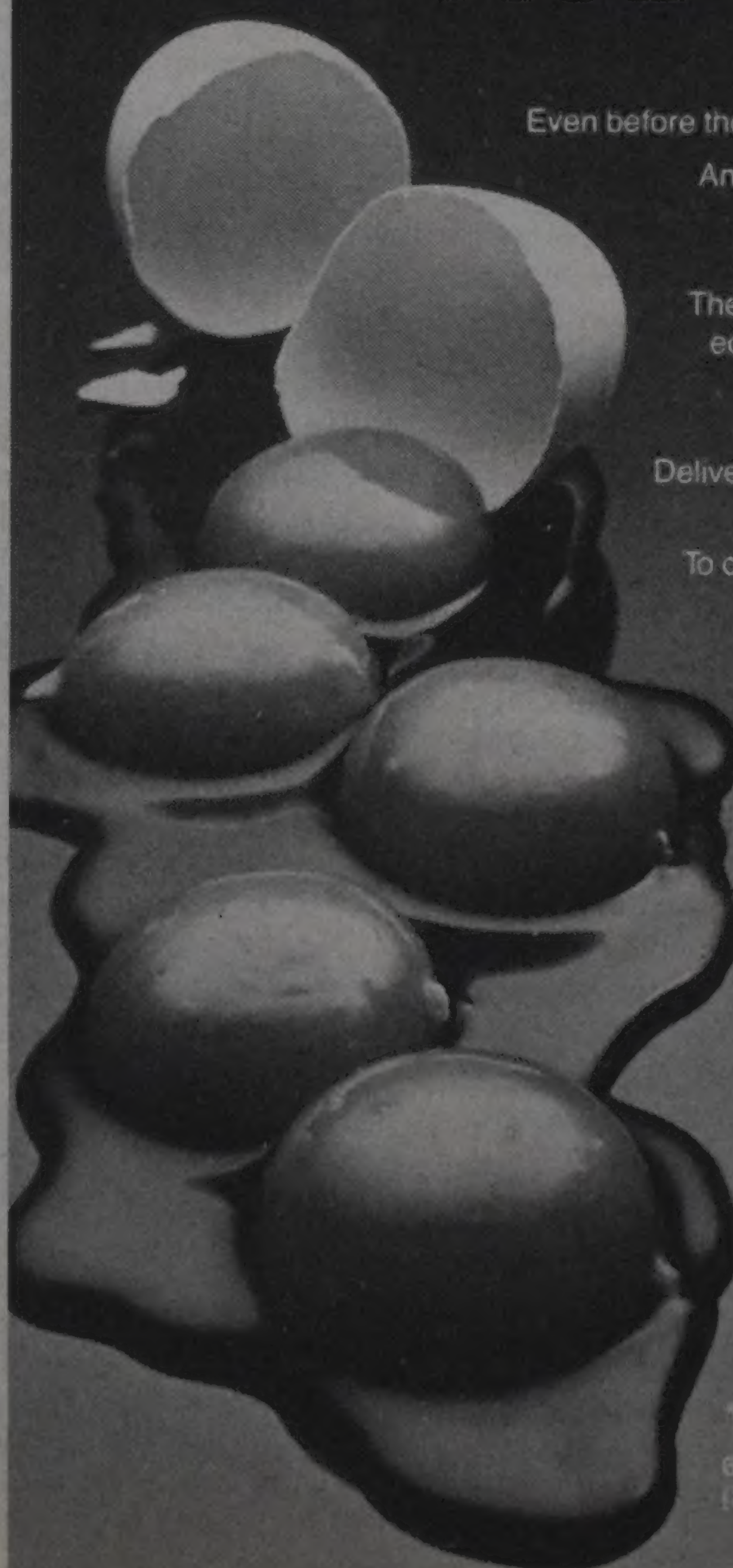
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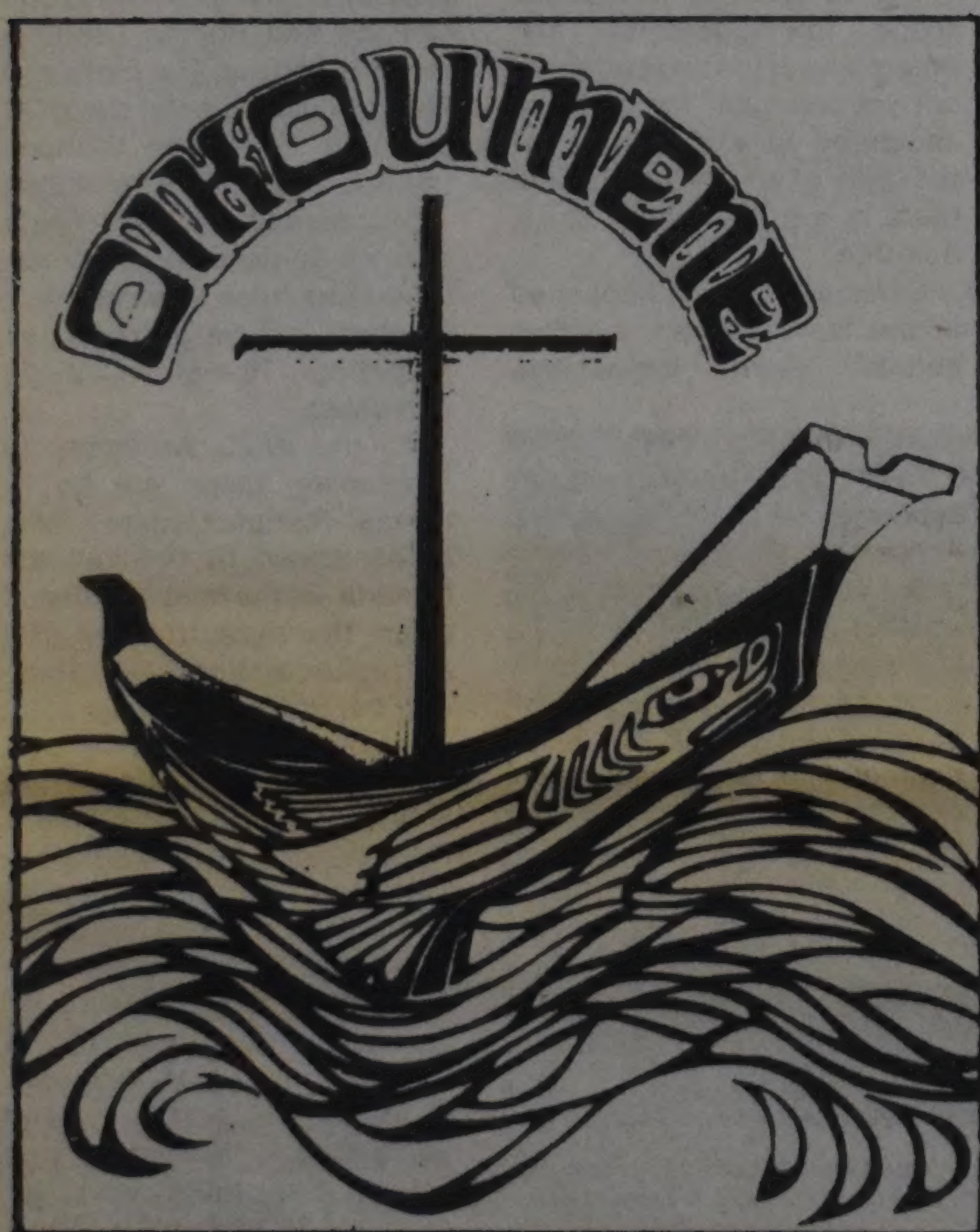


Issues

The Christian Reformed Church and the World Council of Churches - in view of Vancouver 1983

The Sixth General Assembly of the World Council of Churches (WCC) will be held at the University of British Columbia in Vancouver from 24 July to 10 August. Since the WCC meets in general Assembly only once in seven years, this will be a major event. There may be as many as 5,000 people in attendance.

This is the second time the WCC will hold its general Assembly in North America. In 1954 the second assembly was held at Evanston, Illinois. At that assembly the theme was, "Jesus Christ the Hope of the World." The 1983 Vancouver Assembly will gather around the theme, "Jesus Christ - the Life of the World." Both themes puts a finger on the heartbeat of the Gospel.



Paul G. Schrottenboer

The WCC is the largest non-Roman International church organization in existence. The 300+ member churches represent most of the mainline Protestant churches worldwide, the various Orthodox churches and many churches from the Third World. In the West there are few fully evangelical churches which belong to the WCC, although there are many evangelical people in WCC member churches. In the Third World many member churches could in a general sense be termed evangelical.

The Christian Reformed Church in North America (CRC) will be represented at WCC Vancouver by an observer, Dr. Henry Zwaanstra, and by an accredited visitor, the Rev. Henry Numan. The Rev. Arie Van Eek will represent the Council of Christian Reformed Churches in Canada. The CRC is not a member of the WCC and hence will not be sending delegates. Dr. Paul Schrottenboer will represent the Reformed Ecumenical Synod (RES) as an observer at the Vancouver Assembly.

The 1967 decision

The CRC called for a study of WCC membership in the mid-sixties and when the study was finished the CRC had to choose between two reports, for the study committee could not agree. Considering the arguments pro and con, the church concluded in 1967 that it should not join the WCC.

The minority report had asked that Synod judge "that the basis, nature, and purpose of the World Council of Churches, as defined by its Constitution, are such as to permit a Reformed Church to seek membership in it." The reason given was that the "constitutional provisions do not violate the requirements of Scripture, nor are they in conflict with the Reformed Confessions" (CRC Acts of Synod 1967, p. 484).

The minority report, however, did not recommend that the CRC join the WCC at the time because:

1. Further information regarding the actual functioning of the World Council and the implications of membership is needed before a responsible judgment on membership can be made.

2. The readiness of the Christian Reformed Church to undertake further ecumenical responsibilities needs further exploration (CRC Acts of Synod 1967, p. 485).

Having considered both reports, the Synod adopted the position closer to that of the majority report and decided not to join the WCC for the following reasons:

1. Concerning the *Nature* of the WCC:

The WCC claims to be, and is in fact, substantially more than a forum for the discussion of differences. It is a "Council of Churches" which defines itself as a "fellowship of churches," and thus claims to be at least a provisional manifestation of the unity for which Christ prayed (John 17). Furthermore, the ecclesiological character of the WCC is ambiguous and is regarded differently by various member churches.

2. Concerning the *Basis* of the WCC:

Although the words of the Basis are in themselves a summary of the Gospel, the Basis is inadequate for ecclesiastical fellowship in view of the doctrinal errors within the churches today. In the light of history and contemporary theology, the Basis is inadequate for excluding radically unbiblical interpretations of the Gospel. Hence the Basis admits to membership in the WCC such churches with which we may not have ecclesiastical fellowship (koinonía).

3. Concerning the *Maintenance and Functioning* of the Basis:

The WCC does not maintain the Basis in a meaningful way since it does not consider it within its jurisdiction to judge whether member churches are really faithful to the Basis. The WCC declares that, if it were to judge whether an applicant or a member church was actually living in harmony with the Basis, the WCC would become a "super-church." That the Basis does not function meaningfully is evident from the admission that there are churches within the WCC "to which the qualification 'modernist' is fully or partly applicable."

4. Concerning the *Socio-Political Activities and Declarations* of the WCC:

The activities of the WCC in the social, economic, and political areas involve it in pronouncements and programs which are not the immediate responsibility of the church. The type of action taken in these areas is frequently an embarrassment to a Reformed church.

5. Concerning the *Implications of Membership* in the WCC:

The general character of the WCC is ambiguous. Its membership is diverse ecclesiastically and doctrinally. In this light the Basis is equivocal and its functioning inadequate. By joining this organization a genuinely Reformed church endorses the ecumenical methodology of the WCC, gives a measure of

recognition to churches with a radically different interpretation of the Gospel, and thereby beclouds or relativizes its own witness. "Scripture forbids such association with unbelievers and with those who preach another Gospel. Cf. II Cor. 6:14-18 and Gal. 1:8-9" (CRC Acts of Synod 1967, pp. 89, 90).

These are weighty reasons that cannot easily be set aside. They concern both the WCC's Basis and its functioning. They have to do as well with the composition of the WCC member churches. They reveal the church's conviction of what it means to be the Church of Jesus Christ. As the advisory committee said to the CR Synod of 1967: "We want to obey the Lord, both in seeking fellowship with all who confess Jesus Christ, and in separating ourselves from those who reject, deny or pervert the truth of the Gospel."

Significant changes in the WCC?

If one asks whether there have come about significant changes in the WCC since 1967 which should alter our attitude toward it, the answer should be that there have indeed been changes in the WCC, some of them definitely for the better. Two of them concern the purpose of the WCC as described in its Constitution and are directly relevant to the objections of the 1967 Synod.

The first purpose of the World Council is "To call the churches to the goal of visible unity in one faith and in one eucharistic fellowship (Holy Communion) expressed in worship and in common life in Christ and to advance toward that unity in order that the world may believe" (WCC Constitution, Art. III, 1).

One will note that this Article mentions two movements toward unity. The first is toward *unity in the faith and fellowship*; the second is toward *unity in mission*.

The WCC has taken both parts of this statement of purpose seriously; in fact, it has made significant progress both in the unity in faith and the unity in mission.

In 1982 the movement toward unity in faith and fellowship resulted in a significant document by the WCC Commission on Faith and Order called: *Baptism, Eucharist and Ministry*. This document shows that there is a large area of *agreement in doctrine* in the central concerns of the world church, (what the 1967 Synod called ecclesiology). The document also shows that, although full agreement is still a long way off (and agreement in a commission does not mean agreement among the churches), nevertheless, a process has been followed that does not skirt the problems, but faces them squarely, seeking to plow through them. This process we will not quickly find fault with. Moreover, the path that is followed is in the long

run more important than the milepost that has been reached.

Along with the preparation of this document on *Baptism, Eucharist and Ministry*, the Commission on Faith and Order has been engaged in an intense effort to find a "common expression of the apostolic faith today." It has made a careful study of the Nicene Creed, the most widely accepted statement of the apostolic faith. One can only congratulate the Commission for undertaking this stupendous task. And who can fault the effort to find unity on the basis of the apostolic faith?

The movement toward unity in mission has produced a significant document approved by the WCC Central Committee in July 1982. It is called "Mission and Evangelism - An Ecumenical Affirmation."

The Central Committee had been engaged since 1976 in preparing a document containing "the basic convictions of the ecumenical movement on the topic of mission and evangelism." This document was adopted in 1982. Since it has the endorsement of the Central Committee, it should be considered as largely representative of the views of the WCC churches.

The Preface to the Ecumenical Affirmation states: "The Church is sent into the world to call people and nations to repentance, to announce forgiveness of sin and a new beginning in relations with God and with neighbours through Jesus Christ. This evangelistic calling has a new urgency today" (*International Review of Mission*, Vol. LXXI, No. 284, October 1982, p. 427).

If one compares this statement with the WCC Uppsala 1968 Report on "Renewal in Mission" and its watchword, "the world must set the agenda for the church," then one can only conclude that the WCC has in its view on evangelism moved closer to a position that a Reformed church can endorse. At least in part we should endorse the "ecumenical methodology" of the WCC.

We should not leave the impression that these two trends in WCC thinking are typical of all WCC statements. Nor are these the issues that get the lion's share of attention in the press. Surely the positive changes do not remove all objections against WCC membership. But at least one of the objections, namely, that the WCC does not face the doctrinal issues, has lost much of its force. Moreover, the objection that the WCC has no concern for the billions as yet unreached with the Gospel, has lost at least some of its validity.

In our opinion the functioning of the WCC Basis in recent years is less inadequate than it was seen to be in 1967. The degree in which membership would "becloud or relativize

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Why doesn't the Roman Catholic Church belong to WCC?

Thomas Ryan, C.S.B.

Canadian Catholics may find themselves wondering why their church is not one of the 301 member churches who belong to the World Council of Churches (WCC). What does this non-membership mean?

During my five months at the World Council of Churches' Ecumenical Institute at Bossey, Switzerland, in 1980-81, I discussed this question with various ecumenical leaders. What fascinated me was that nearly everyone had a different answer. It is perhaps only by putting various responses together that the complexity of the situation is appreciated.

The WCC's Honorary President said that in Vatican II, the Catholic Church was shot into an orbit of experiment and change. It was presently occupied with the task of re-entry, and had its hands full right now trying to hold the spaceship together against the various forces of friction and stress. It was not the opportune moment to present its people with another change to assimilate.

The answer one of the staff members at Bossey offered was that because of its hierarchical structure and its sheer numerical weight, the Roman Catholic Church would create a whole series of administrative and psychological problems, not to mention the theological ones, if it entered as a full member into the WCC. It would require a change in the Council's constitution, alter the Council's character, and create an entirely new situation. He wondered how eager the other member churches were to have all that happen.

But the acting General Secretary of the Council did not agree with that implication. The size was not the problem, he said. Granted it would be like an elephant coming in to pasture with a herd of horses.

Roman Church welcome

But the WCC had drawn up a

formula to accommodate that in 1971 when the two bodies were looking at the possibility of the RCC's entry as a full member. The WCC had been ready, and the RCC was welcome then as it is now to join. The crux of it, he felt, was the RCC's perception of itself

Secondly, the staff of the WCC, who are members of many different churches, serve the WCC as a separate entity independent from the administration levels of the churches to which they belong. But the RCC's tendency, if it participated, would not be to see the

had not accumulated enough experience yet in working with the WCC. "The years that have transpired between then and now", he said, "have been very valuable and there is a real commitment to one another. We know we cannot live without each other."

The problem, in the main, seems to be how to relate the right kind of diversity to the right kind of unity. Put in a different way, exactly how can the WCC, as a council of autonomous churches, relate in formal and institutional terms to the centralized authority of the Vatican.

Collaboration

The bottom line is that the vision, methodologies and timetables of the two bodies do not yet coincide. Yet both are dedicated to and striving for the unity of all Christians, and there is a great deal of collaboration.

Given all that has happened in the last 20 years, nothing should seem impossible.



as the place where unity already subsists in the Church. To enter the WCC as one church among others seeking the unity of the Church would necessitate watering-down or letting go of or interpreting differently that conviction.

A member of the Vatican's Secretariat for the Promotion of Christian Unity offered several more points of consideration: membership in the WCC is by National Churches, e.g. the Lutheran Church of America might decide to join, but the Lutheran Church of Germany might not. But the RCC is an amalgam of national churches in an international Church with a strong centre of authority. It does not relate to world organizations through its national churches, but with its universal voice. Thus it would be committed in a way the other member churches of the WCC are not.



Top left: The first Executive Committee of the World Council of Churches came together at the Chateau de Bossey, near Geneva, in 1949. Left to right: T.C. Luke (Sierra Leone), Pastor Boegner (President of the French Protestant Federation), Archbishop Germanos, and Dr. Visser 't Hooft. Above: The Central Committee at Toronto in 1950 adopted what became known as the Toronto Statement, which was an attempt to describe the Council's understanding of its identity and role (see Appendix V). From left to right: Prof. Baillie (Scotland), Archbishop Germanos, Dr. Mott, Pastor Goegner, Bishop Bell, Dr. Martin Niemöller (Germany), Dr. Visser 't Hooft and Dr. Sisco (Canada).

people who represented it at the WCC as one step removed from itself.

Thirdly, back in 1971-72 when membership was being looked at, the RCC just felt it

Roman Catholicism has radically changed its attitude towards the ecumenical movement since 1960. The decisive turning point came with the Second Vatican Council and

the great influence of Pope John XXIII. Before that time the official position of the Vatican was negative towards rapprochement with other churches.

Pope John XXIII created in 1960 the Secretariat for the Promotion of Christian Unity which coordinates all ecumenical relations with other churches. From 1965 onwards a Joint Working Group (JWG) of members appointed by the Vatican Secretariat for Christian Unity and the WCC has met annually to discuss common problems and concerns among their members. The Week of Prayer for Christian Unity is annually prepared by a group of World Council and Roman Catholic representatives. The Faith and Order Commission of the WCC includes 12 Roman Catholic theologians. And for more than a decade, any important World Council conference or consultation has been attended by a number of official and fully participating Roman Catholic delegates.

At the WCC Assembly in Vancouver, there will be 20 official Roman Catholic delegates named by the Vatican. Canada, as the host country, is given the right to send 200 accredited visitors. 25 of them will be Roman Catholic. The Canadian Conference of Catholic Bishops is sponsoring and underwriting the costs for an exhibition of Canadian Liturgical Art at the Assembly, as well as contributing \$5,000 to a dramatic arts "Canadian Presentation" being given for the benefit of the 4,000 delegates, advisers, stewards, press, and accredited visitors from around the world who are expected to participate. Thus, Archbishop Henri Legare's request that Roman Catholics support and pray for the success of the Sixth General Assembly is an honest symbol of the close spirit of collaboration that is now a fact of life for these two ecclesiastical world bodies.

(Reprinted from the Catholic New Times, April 10).

The Christian Reformed Church and the World Council of Churches - Vancouver 1983

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our own witness" is, therefore, somewhat less than it was a decade and a half ago.

There are, it must be added, also trends of another kind in the WCC, such as, becoming more and more involved in political statements, most of them with a "tilt to the left." Actually, the WCC social-political statements and programs might well be a greater embarrassment today to a Reformed church than sixteen years ago. Unfortunately, we cannot discuss them at this time.

The Central Question

We are left with the central

question whether nonmembership in the WCC does not do more to prevent us from obeying the Lord "in seeking fellowship with all who confess Jesus Christ" than it helps us to obey Him in "separating ourselves from those who reject, deny or pervert the truth of the Gospel."

It will be clear to the reader that no quick and easy answer can be given to this central question. It is simply not so that by refusing to become a member the church has fulfilled both aspects of the task. WCC membership does carry with it a "measure of endorsement" of teachings that in our view are contrary to Scripture. But can the positive side of

the ecumenical task, namely to seek fellowship with all who confess Jesus Christ, be performed simply by sending an observer or two to WCC assemblies that are spaced seven years apart?

In its 1967 decision the CRC, true to its secessionist heritage, came down hard on the side of separation from those who "reject, deny or pervert the truth of the Gospel" and it gave the task of "seeking fellowship with all who confess Jesus Christ" a once-over-lightly touch.

The WCC, true to its stated purpose, virtually ignores the biblical injunction not to fellowship with those who

reject, deny or pervert the truth. The biblical teaching of the antithesis between those who believe in Christ and those who reject Him, and of eternal separation from God get very scant attention in WCC literature. Its emphasis is on unity, fellowship and joint action.

The CRC, while acknowledging that we have the two-fold task to seek fellowship with all who confess Jesus Christ and rejecting fellowship with those who fail the test of truth, has in effect, taken only the latter seriously.

We have made a choice in not applying for membership in the WCC. Most of us would not feel easy in rescinding the

decision of 1967. But can any of us feel satisfied that the course of action we have taken hinders us from having fellowship with a half-billion Christians who belong to churches which confess Jesus Christ as Lord and Saviour according to the Scriptures?

Perhaps Vancouver 1983 will move us to reflect, discuss and hopefully come to clarity on how we can fulfill not only the negative but also the positive side of our ecumenical calling.

The best way to proceed, after our observers and visitors in Vancouver have reported, may be for the CRC to ask for an opportunity to discuss this central question with representatives of the WCC.

The World Council and Jesus Christ, the life of the world

an interview with Archbishop Scott

Archbishop Edward Walter Scott is the Primate of the Anglican Church of Canada. In December 1975, he was elected Moderator of the Central Committee of the World Council of Churches for a seven-year term. During a special interview, the Archbishop answered some pointed questions regarding the Christian work and witness of the World Council.

Vandezande: *The World Council of Churches defines itself "as a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and, therefore, seek to fulfill together their common calling to the glory of the one God, Father, Son and Holy Spirit." Is the World Council really trying to live up to this definition?*

Scott: I believe it is certainly trying to live up to that definition. I'm not sure that it always succeeds. It's made up of human beings who are representative of the various churches. And because we take seriously the fact that humans sin, I'm sure we often fall somewhat short of perfection, of living up to it.

Many people know the World Council only as a world church body that speaks out on a variety of social, economic, and political issues. Isn't that an indication that the Council is more concerned about public affairs than ecclesiastical questions?

No, I don't think it is. If you were to look at the publications of the World Council, you'd find far more dealing with issues of faith, witness and Bible study than social and political issues. What happens is that the public media expect the Council to be dealing with those things. You don't get a fair picture if you look just at the public media.

On the other hand, I think that the danger of the way in which the question is worded is that it sets an either-or focus. I have to deal with a world that we believe God created, in which the social, economic, and political are necessary factors of that world. Therefore, I think the theological aspects have to be expressed, spoken to and related to those kinds of areas.

But, I think, if you look at the overall picture, the World Council tries to seek a balance.

But aren't the Council's statements on "The Search for a Just, Participatory and Sustainable Society" and its controversial Programme to Combat Racism indications that the Council is directly occupying itself with social and political problems rather than theological and confessional issues?

Yes, I think it's directly occupying itself with these problems, but because of its theological premise. I think it's

one way of bearing witness to the theological affirmations.

One of the difficulties is, and here I would be critical of the World Council, that we have not always been careful enough to set forth the theological premises upon which we base the action. I think we continually have to reaffirm those and even recognize when we do that, that the media will pick up not the theological statement but the action part that flows from it, making it difficult to interpret.

Listening to voices within and without

Vandezande: *How seriously do you take the criticism that comes from churches and people within and outside of the Council?*

Scott: Very seriously. One of the things that I would feel that sometimes the people who have been involved for many years with the World Council tend too easily to get defensive. When you get defensive, you don't listen carefully enough to the criticism that's involved. One of the things that I've tried to do as Moderator, and which the Central Committee has tried to do, is to be open and to

"There's a common loyalty to Jesus Christ that transcends those differences."

listen to the criticism, and to analyze what's involved in that, and to seriously look at it.

One of the reasons for the changing pattern of preparation for this Assembly in terms of visitation of the churches, was to be able to listen more adequately to what the churches were saying at the local levels, what the people of the congregations were saying, the questions they were asking, so they could reflect on and respond to those questions in a responsible way.

I think that the debates in the World Council, in the Central Committee and others, which has a wide range of people, are very frank and open debates and a struggle to come to some consensus that expresses the mind of that group as a whole. It is very seldom a perfect consensus. There are things that have to be decided by a majority vote, but that's part of the dilemma of the kind of society and world we're living in.

Do you listen to the voice of the Reformed Ecumenical Synod and other church bodies not affiliated with the Council?

We try to. There's a constant contact kept with people in different situations. For example, via the Commission on World Mission and Evangelism when it met in Melbourne. One of the essential things was that there be a very wide cross-section of representation of the evangelical church. The Lausanne Committee for World Evangelization was approached, trying to make sure that would happen. A broad range of people were there. Invitations are extended to these groups. The conversations with the leaders of these groups go on continuously in an attempt to listen to that position and to make sure it is heard and represented in the discussions and the decisions that are made.

I'm sure that some of those groups don't feel we listen enough. The World Council has to struggle with the cross-section of its membership to come to a consensus in that situation. So, there would be, inevitably, some feeling from every part that their position is not heard adequately.

What about the World Evangelical Fellowship? What is the Council's relationship to it and evangelical leaders such as Dr. Billy Graham, Dr. Leighton Ford, and Dr. John Stott?

There's an attempt to keep in close contact with them. They are always invited to the Assemblies. There's an open invitation to these people. John Stott spoke at the Assembly. Unfortunately, Billy Graham

will not be at the Assembly in Vancouver because he's involved in meetings in Europe. But there will be other people representing that group at the Assembly. We've always tried to make sure that is the case.

Is the Council trying to emphasize evangelism and mission more than before?

I wouldn't say more than before. It is trying to emphasize the fact that it is basically concerned about the situation because many people feel that it is not being addressed adequately enough. It's trying to focus the fact that this is a basic part of our concern, and always has been a part of our concern.

The theme of the Vancouver Assembly is: "Jesus Christ, the Life of the World." Why did the Council choose this theme?

It is an attempt to put into a short phrase the emphasis that



Archbishop Edward Walter Scott

Jesus made about His concern that He came that people might have life, and have it more abundantly. There are the claims that He is the Light of the World, the Bread of Life, and various other affirmations. This is an attempt to sum that up.

There were a number of reasons: one was there is a real desire to have a Christological focus, even though there were some people who said, "In our kind of world we ought not to focus that as much, because we're involved in more contact with other faiths due to the way in which the people are beginning to spread to all parts of the world now." But, we believe that in terms of the basic premise of the World Council - it is a fellowship of churches which believe and confess the Lord Jesus Christ as God and Saviour according to the Scriptures - that this was a way of giving expression in the Assembly to that central affirmation around which the World Council comes into existence.

Issues and challenges facing the Vancouver assembly

Vandezande: *What will be the major issues and controversies at the Sixth Assembly in Vancouver?*

Scott: I'm sure that one of the major issues is going to be that of the still increasing disparity between rich and poor in the world, and what that calls for from the community who affirms that every human being is made in the image of God and loved by God. How does a community who affirms that kind of thing deal with that increasing dichotomy and separation?

I think one of the other issues will be the relationships that we have with people of other faiths. How do we relate

to those? How do we affirm the unity of humankind and still affirm the centrality of our affirmation that Jesus Christ is the Life of the world?

I think those will be points of tension and points of discussion. People who come out of different contexts will approach that situation in different ways. Therefore, there's going to be some tension.

The issue of to what extent and in what way the church and the World Council should be involved in relationship to political and social issues is bound to be a tension, because it's a living issue in every part of the world.

I think the issue between church and state is going to surface in a number of different ways, because in virtually every part of the world today the churches are having to re-think, to re-assess, how they relate to the governments of the countries in which they exist. With the increasing pattern of totalitarian emphasis in some places and with the increasing regimentation and regulation by states, I think that this is an issue that the church has to look at.

The whole question of communication: how the church is faithful to the Gospel in terms of the pattern of world-wide communication? I think that issue is bound to arise.

The arms race is bound to arise. The whole peace and war question and the whole ecological question that relates to the nuclear issue, are going to be central concerns.

The issues that are chosen in the World Council are defined or chosen for two reasons: (1) because of the interest expressed by the member churches, and (2) because they are areas of work with which the World Council has been grappling. So, the Assembly gives the chance for those two things to come together.

Dutch

Persoverzicht

Carl D. Tuyl

Het debat over het zogenaamde Crow-tarief gaat maar door. Iemand vroeg me wat dat nou precies was en ik zal 't eens even haarfijn uit de doeken doen. In 1897 wilde de regering bevolking van de prairies aanmoedigen, en beloofde toen dat de boeren hun graan zouden kunnen vervoeren voor een halve cent per ton per mijl. De spoorwegen verliezen aan die oude belofte vandaag de dag zo ongeveer 400 miljoen dollars per jaar ondanks het feit dat de regering er ook 275 miljoen per jaar tegen aan gooit. Dat kan natuurlijk zo niet doorgaan, maar de oppositie ziet er winst in de zaak zo lang mogelijk tegen te houden. En dat is natuurlijk schrielse stemmenjagerij.

Tussen twee haakjes, de regering heeft alvast maar haar begrote uitgaven over 1983-1984 met negentig biljoen verhoogd. Het meeste van dat geld wordt in werkverschaffings klusjes gestopt. Met betrekking tot de economie heerst er allerwegen een hiep-hiep-hoera stemming. De inflatie is op haar laagste peil - 6.6 procent - en er wordt algemeen verwacht dat produktie over de hele lijn zal toenemen. Het feit dat er bijna dertien procent werkloosheid is wordt meestal vermeld als een mopje op laag niveau waar niet teveel aandacht aan besteed moet worden.

Intussen hebben we nu onze burgerlijke contra-spionage dienst. Het zijn nog precies dezelfde lui die het

vroeger deden maar ze mogen nu geen gele strepen meer op hun broeken dragen, met andere woorden, ze zijn nu burger. De oppositie en meer vrijgezinden in de lande moesten nodig hun licht over het wetsontwerp laten schijnen. Men was bang dat de nieuwe anti-spionage dienst zich voor de wet vrijheden zou veroorloven die niet helemaal door de beugel zouden kunnen gaan. Kijk 's even aan mijnheer, wij willen hier in Canada spionnen netjes vangen, zo zijn wij nu eenmaal.

Onze McDermott, voorzitter van de Canadese vakbeweging, reisde helemaal naar Dallas om daar voor het congres van de automobielwerkers een lekkere vurig rooie rede af te steken. Hij ziet grote dingen in de toekomst van de arbeidersbeweging. 't Kan natuurlijk ook zijn dat McDermott de tekenen der tijden slecht begrijpt, want er klinken ook meer sombere klanken in de arbeidersbeweging. Het ledenaantal gaat al vast niet vooruit, en principiële fut zit er helemaal niet meer in. De arbeidersbeweging leidt aan een beklemmend gebrek aan realisme, en breidt voort op een patroon dat allang door de tijd is acherhaald.

W e willen nog even poolshoogte nemen in de P.C.-partij waar de heren kandidaten zich klaar maken voor de laatste sprint. U kent en weet mijn voorspelling - Crosbie - maar het was vooral Crombie die van leer trok in de

afgelopen week. Hij had zeker in deze krant gelezen dat ik hem beschuldigde van te rechtse politiek, wel, dat ventje kwam dapper en parmantig uit de hoek met de mededeling dat de draai naar rechts hem niet zo goed beviel en dat ferm en stoer zijn politieke standpunt precies in het midden lag. Crosbie had het hard te verduren vanwege zijn eentaligheid. Er zijn nog plaatsen beschikbaar voor het komende partijcongres tegen het zachte prijsje van \$250 per stuk, de organisatoren hopen een bedrag van meer dan \$200.000 aan zetels te verkopen.

De kamerleden (P.C.) Jelinek (Halton) Coates (Cumberland), en Gustafson (Assiniboia) kregen gratis en voor niemendal en reisje naar Taiwan, en wie denkt dat dat vrijblijvend is gelooft waarschijnlijk ook dat babietjes door de oolevaar bezorgd worden.

De regering in Chili ondervindt dat wie wind zaait storm zal oogsten. Dat zoodje militaire fascisten die Allende's socialistiese regering tien jaar geleden overnamen en sindsdien alle menselijke waardigheden met de voeten vertreden hebben zit nu met een broelende revolutie te kampen. De mensen in Chili nemen het niet langer.

De vrede tussen Israël en Libanon, na 35 jaar militaire onenigheid gesloten, blijft een steen des aanstoots

in de Arabiese wereld. Syrië blijft halsstarrig weigeren om haar troepen terug te trekken, en ook andere Arabiese landen hebben met Oosterse rijkdom aan woordkeuze hun ongenoegen kenbaar gemaakt.

In Israël gingen 1300 van de 8000 doktoren in staking. 's Avonds werden hun namen voorgelezen op de radio en de heren werden op straffe van ontslag vriendelijk aangeraden de volgende ochtend maar weer aan het werk te gaan. Hetgeen ze dan ook maar deden.

Zoals u weet is het mijn gewoonte deze rubriek van tijd tot tijd te verrijken met uitingen van diepe levenswijsheid die ik me heb toegeëigend uit de nalatenschap van tante Katrien. Van de week schoot een van haar meer bevattelijke beschouwingen mij te binnen. Het was ter gelegenheid van een vergelijking tussen geld besteed aan de kerk en geld besteed aan cosmetiese middelen dat tante Katrien de volgende opmerking maakte: "de mensen zijn doorgaans ljdeler op hun smool dan op hun ziel!" Nu het zo langzamerhand toegaat op de halfjaarlijkse financiële verslagen van de kerkelijke penningmeesters zult u de diepzinnigheid van dit gezegde zelf kunnen toetsen. Tante Katrien is mij een heel dierbare nagedachtenis, helaas werd zij slachtoffer van de vergulzing van menselijkheid die de Duitsers ons bezorgden.

De Waldenzen

Iemand vroeg mij eens iets te schrijven over de voorlopers der hervorming. Dat is een ietwat ouderwetse benaming voor een zekere categorie van personen. En de geleerden zijn het er niet over eens welke personen of stromingen tot deze categorie moeten worden gerekend. Een poos geleden las ik een boekje dat de titel droeg "Ketters' of voortrekkers", die uitdrukking kan zowel worden toegepast op personen die leefden vóór de Hervorming, als op de hervormers zelf. Schillebeeckx zegt dat het woord "ketters" op het ogenblik verdwijnt uit het (rooms) katholieke woordenboek. En het klinkt prachtig als Congar (aangehaald door Oberman) zegt dat Luther werkelijk als katholiek de rechtvaardigingsleer ontdekt heeft.

Voor de Reformatie hebben we te maken met de figuur van Peter Waldus, Wycliff en de Lollarden, Johannes Hus en de Hussieten, Geert Grote en de moderne devotie, Girolamo Savonarola. De Rooms en noemden sommigen "ketters," maar in zekere zin waren ze voortrekkers. Het is moeilijk om hen allen onder een gelijke noemer onder te brengen. Dr. L. Praamsma geeft er een voorbeeld van als hij iets schrijft over de Waldenzen. "Hun denkbeelden zijn zeer verschillend beoordeeld. Terwijl de engelse historicus G.S. Walker hen de eerste protestanten noemt, verklaart H. Berkhof dat we hen 'bezwaarlijk voorlopers van de Hervorming kunnen noemen'. G. Miegge wijst er op dat bij hen niet de Brief aan de Romeinen, maar de Bergrede in het centrum van hun denken stond en dat ze verwantschap vertonen met de latere Wederdopers." "Ze wilden niet alleen bergrede-christenen zijn, maar zoveel mogelijk bijbelse christenen," voegt Praamsma er aan toe. Bij Praamsma krijgen al deze voortrekkers die soms ketters worden genoemd, een plaats onder het opschrift: Evangelische Ritselingen en Reacties. Daartegen kan



J. Van Harmelen
Editorial

niemand bezwaar hebben. (De Kerk van Alle Tijden, dl. 1, blz. 322).

De Waldenzen zijn christenen die genoemd werden naar een zekere Pierre Valdes, ook wel Peter Waldo of Peter Waldus genoemd. Hij was een rijke zakenman in de franse stad Lyon. Verschillende oorzaken leidden hem er toe om een rondreizend prediker te worden, en de mensen op te roepen tot bekering. Hij kwam erg onder de indruk van de Bergrede (de evangelische geboden). Ook luisterde hij van heler harte naar een minstreel die een lied zong dat tot inhoud had het leven van Alexius, een heilige, die de beschermer was van pelgrims en bedelaars. Ook de lezing van Mattheus 10 'de roeping en uitzending der apostelen' liet niet na grote indruk op hem te maken. Terwijl ook het plotseling sterven van een zijner vrienden hem het zeer betrekkelijke van zijn aardse goederen, en hij was rijk, voor ogen stelde.

Pete Waldus zag zich geroepen om, net zoals de apostelen in Mattheus 10, twee aan twee het land door te trekken en het evangelie te brengen. Praamsma vertelt iets uitvoeriger dan anderen, over de uitwerking van zijn roeping: "Na voor de toekomst van zijn vrouw, die zijn huis kreeg, en zijn twee dochters, die in een klooster gingen, te hebben gezorgd, verdeelde hij zijn goederen onder de armen en onder de mensen die hij meende te hebben benadeeld. Inmiddels verzocht hij twee priesters om gedeelten van de Latijnse Bijbel,

vooral de Evangelien en de Psalmen, voor hem in het Frans te vertalen. De zaak had haast: terwijl de een hardop vertaalde, schreef de ander het op'.

Zo toegerust, met een groot gedeelte van de Bijbel in de landstaal begon hij zijn werk als "straatprediker", en velen luisterden graag naar zijn eenvoudige preken.

De kerkelijke autoriteiten waren 'natuurlijk' niet te spreken over zijn gebrek aan theologische training, en het werd afgekeurd dat hij de Bijbel in een niet-latijnse vertaling aan de mensen voor las. Toen hij toch doorging met zijn prediking werd hij uit het gebied van Lyon verbannen. Al beriep hij zich ook op de paus, dat hielp hem niet. Hij ging wel naar het derde Lateraanse concilie, dat in 1179 te Rome gehouden werd. Hij werd zelfs bekrachtigd in zijn gelofte van armoede door Paus Alexander III. En al werd hem toen ook al gezegd dat hij niet mocht prediken zonder uitnodiging van de plaatselijke clerus, Peter Waldus en de zijnen trokken zich daar niets van aan. Tenslotte had dit tengevolge dat Paus Lucius III de Waldenzen vogelvrij verklaarde met de ban 'Ad abolendam' uitgevaardigd op de Synode van Verona in 1184.

Het was waarschijnlijk tijdens het derde Lateraanse Concilie dat Peter Waldus zijn 'Belijdenis des Geloofs' opstelde. Hij verkreeg echter niet de kerkelijke erkenning die hij wenste. En na de Synode van Verona werd de kloof met het Rooms-Katholicisme al groter. De Waldenzen verwierpen vier van de zeven sacramenten, en behielden alleen: doop, avondmaal en boete. Ze moesten niets hebben van kerkelijke feestdagen, beelden, bidden tot heiligen, het vagevuur, aflaten, bidden voor afgestorvenen. Ze werden erg vervolgd, 'verdedigden zich soms zelfs met het zwaard tot in de dalen van Piëmont'.

De volgelingen van Peter Waldus

werden 'De Armen' genoemd, en zij gingen door met de mensen op te roepen tot bekering. Eerst breidde de beweging zich snel uit. Men vond Waldenzen in Zuid en Noord Frankrijk; Spanje; Vlaanderen; Duitsland; Zuid Italië; Noord-Italië (de Lombardise Waldenzen); en zelfs in Polen en Hongarije.

In het begin van de dertiende eeuw gingen een aantal Waldenzen terug naar de Rooms-Katholieke kerk, waarschijnlijk voor leerstellige redenen; maar tegen het einde van de dertiende eeuw had de vervolging vele slachtoffers gemaakt. En tegen het einde van de vijftiende eeuw werden ze vooral gevonden in de Franse en Italiaanse dalen van de Cottise Alpen.

In de zestiende eeuw, toen de Hervorming doorzette zochten de Waldenzen, een bepaalde groep ervan, contact met Farel e.a. Op een synode van 1532 besloten zij met Rome te breken en hun gehele kerkelijk leven in te richten naar het voorbeeld van de Frans-Zwitserse Hervorming. Hun geloofsbelijdenis was gereformeerd. Vreselijke vervolging brak tegen hen uit vooral in 1533, 1545 en 1571. Eindelijk kregen zij het recht om hun eigen godsdienst uit te oefenen, maar alleen op aangewezen plaatsen. In de 18e eeuw ging het kerkeleven als in zovele landen achteruit, maar in 1826 kwam er een krachtig Reveil. In 1848 kregen zij het volle recht om als Waldenzen Kerk te bestaan.

Heden worden de Waldenzen geregeerd door een bestuur van zeven personen, dat de Tavola (de Tafel) wordt genoemd. Dit bestuur wordt jaarlijks gekozen door een generale synode die blijven komt in Torre Pellice, in Italië.

Een andere bron (Korte Chr. Encyclopedie) vermeldt ook nog: Ze hebben een eigen Theologische School, in Florence. En kerken worden gevonden in Turijn, Milaan, Rome en Napels en vele bijgemeenten.

Dutch

Uit Nederland Duitsland: Na 38 jaar nog een bezet land

Radio Nederland - Op 4 mei heeft Nederland zijn doden uit de tweede wereldoorlog herdacht, een dag later heeft het zijn bevrijding van de Duitse bezetting gevierd. Naar aanleiding hiervan deze beschouwing.

In 1939 vielen de Duitsers, zich, door een kort daarvoor gesloten niet-aanvalsverdrag met de Sovjet Unie, veilig voelend aan hun oostgrenzen, Polen binnen, en de tweede wereldoorlog had zijn toen al onvermijdelijke, begin gekregen.

Korte tijd na de Duitse inval trokken vanuit het Oosten de Soviettroepen eveneens Polen

binnen, en dat betekende het einde van het Polen zoals het was voor de catastrofe uitbrak. Want dat de Sovjet Unie ooit nog het door haar bezette deel zou opgeven was in 1939 al hoogst onwaarschijnlijk. Want nadat Polen door Duitsers en Russen was bezet, liet minister van buitenlandse zaken Molotov, die met zijn Duitse collega Von Ribbentrop het wederzijdse niet-aanvalsverdrag had opgesteld, zich ontvallen: De doorstoot van de Duitse troepen, gevolgd door die van het Rode Leger, maakte een einde aan Polen, dat vreselijke voortbrengsel van het Verdrag

van Versaille. (Ugly offspring).

Maar buiten hun landsgrenzen zetten Polen de strijd voort. En het waren behalve Amerikaanse, Canadese en Britse troepen, ook Poolse eenheden die Nederland hielpen bevrijden. De stad Breda bijvoorbeeld, herdenkt dit jaarlijks. Nederland kreeg zijn vrijheid terug, maar de Poolse bevrijders konden terugkeren naar een vaderland dat op de kaart naar het westen was verschoven, omdat de Sovjet hun Poolse deel hadden ingelijfd, maar als compensatie aan Polen een stuk Duitsland gunden. Maar dan nog altijd alleen aan een Polen, dat in de Russische invloedssfeer kwam en dat ook een communistisch regiem moest hebben. Hiertegen hebben de Polen zich verzet en verzetten zich nog.

Maar terwijl bijvoorbeeld het Nederlands verzet in de tweede wereldoorlog hoop kon putten uit de wetenschap dat elders werd gestreden om de wereld en dus ook Nederland te bevrijden van de Nazi terreur, kunnen de Polen niet rekenen

op enige externe hulp. Het Westen kan hooguit wat sympathie-betuigingen uiten, maar ook daar moet het zelfs nog voorzichtig zijn om geen valse verwachtingen te verwekken. Even leek de hoop te gloren, toen het scheen dat Solidariteit erkend zou worden als zelfstandige factor in de Poolse maatschappij. Maar dit was een bedriegelijke droom, die niet waar kon zijn. Want hoe zou een vakbond bestaansrecht kunnen krijgen naast een partij die zegt voortgekomen te zijn uit het proletariaat en daarom voorbeschikt om de arbeidersklasse te vertegenwoordigen.

Erkenning van Solidariteit zou het primaat van de partij hebben aangetast in een communistisch geregeerd land. Erkenning zou de kanalen hebben geopend voor het openlijk uiten van kritiek en daarmee voor de twijfels aan de juistheid van de beslissingen van de partijen haar leiders.

Zelfs als dit voor de Sovjets nog te aanvaarden was geweest voor zover het Polen betrof, de besmettende kracht

die ervan uit zou gaan was te riskant, in het bijzonder voor de politieke verhoudingen in dat andere na de oorlog kunstmatig gecreëerde land Oost Duitsland. Want hoe innig de relaties lijken te zijn tussen Russische en Oostduitse leiders, het Russisch wantrouwen jegens alles wat Duits is, is groot. En omgekeerd voelen de Oost Duitsers voor het merendeel zelf weinig respect en vriendschap voor de Russen.

Tegelijk ondervinden Oost-Duitsers door hun taal, wederzijdse handel, bezoeken over en weer de band met het andere Duitsland. Niet dat zij de Westduitse maatschappijvorm zouden verkiezen. Daarvoor is deze te individualistisch, voor een bevolking die in de laatste vijftig jaar er aan is gewend dat een burger zijn bestaan alleen kan vinden als gesocialiseerd individu in een groep, die zichzelf controleert, maar die ook aan het individu beschutting biedt.

Oost Duitsers die uitweken naar het Westen, voelen zich dan ook dikwijls losgeslagen in een maatschappij waar het individu primair staat. Maar wel appelleert aan de Oost-Duitsers nog steeds het idee van Walter Ulbricht om te komen tot een herenigd neutraal Duitsland, waar beide delen hun eigen politieke systeem zouden kunnen handhaven.

In Moskou zijn deze gevoelens uiteraard bekend maar met weinig enthousiasme begroet. Een neutral herenigd Duitsland onder welk politiek regiem dan ook zal uitgroeien, tot een kolossale economische en daarmee politieke macht in Europa. Een niet aantrekkelijk beeld voor Moskou, maar waarschijnlijk ook niet voor West Europa, waar de tweede wereldoorlog not niet is vergeten.

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Uit Nederland

□ Het Nederlandse Bergingsbedrijf Wijsmuller gaat deze zomer het gezonken booreiland Ocean Ranger naar dieper water slepen. Het booreiland zonk verleden jaar februari in de Noord Atlantische Oceaan zo'n 200 kilometer ten oosten van New Foundland. Daarbij kwamen 84 mensen om het leven.

De Ocean Ranger ligt nu op een diepte van 80 meter en kan belemmeringen voor de scheepvaart opleveren. Daarom zal het booreiland naar dieper water worden gesteept, waar het opnieuw tot zinken zal worden gebracht.

Het verslepen van de Ocean Ranger zal ongeveer drie maanden in beslag nemen. Hoeveel geld met de operatie is gemoeid wilde het bergingsbedrijf niet zeggen.

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THANKS

BONESCHANSKER: We hereby like to thank everybody who made our 50th Wedding Anniversary an unforgettable day, with congratulations, cards, flowers and gifts. John and Ann Boneschansker, R.R.#2, Newmarket, Ont.

BUITENHUIS: Egbert and Riek wish to thank their family and friends for the letters, cards, flowers and gifts received on our 45th Wedding Anniversary. Above all thanks to the Lord for the many blessings received during these years. R.R.#3, Rockwood, Ont.

DRAAISTRA: With praise to our heavenly Father, who has blessed us greatly in our 50 years of married life. Also, we thank our relatives and friends who have shown us their love in different ways, and made our Wedding Anniversary such a special event. Again we thank you all. Thomas & Renske Draaistra, 2 Rossmore Rd., Apt. #301, Grimsby, ON L3M 3E3

SALEM says a hearty 'Thank You' to our new members and donors who are helping us help others. (January-April, 1983).

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Bowmanville: C.D., Burlington: G.J.L.,
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Trenton: W.C., E.V., Waterdown: W.M.V.,
 J.D.W., H.K.B., Wainfleet: A.L., York:
 S.P., A.B.

WASSENAAR: We, George and Jane, wish to express our deepest thanks to the relatives, friends and neighbours for the many cards, gifts, flowers and phone calls which we received for our 25th Wedding Anniversary. Special thanks to our children for making it such a memorable occasion. Above all, we give praise and thanks to our heavenly Father, who has blessed us richly in these past 25 years.

BIRTHS

HOFF: With gratitude to God, Bram and Elly announce the birth of their daughter, KRISTIN, a little sister for Shannon, Aron, Marcel and Benjamin. A granddaughter for Mr. and Mrs. Jim Meyers of St. Catharines, and for Mervrouw Marie Hoff-Van Noort in The Netherlands. May 5, 1983. St. Catharines, Ont.

BIRTHS

BOERS: "The Lord takes and the Lord gives... Praise be his name." We, Hilbert and Barbara, are thankful that the Lord has entrusted to us a beautiful and healthy daughter, WILMA MARGARET, May 9, 1980. Her proud grandparents are Mr. A. Boers of Orangeville and Mrs. L. Mulder of Whitby. 23-4th Ave., Orangeville, ON L9W 3R9

DE BRUYN: With thankfulness to God, we, Ysbrand and Patricia, are happy to announce the birth of our third child, SARAH PATRICIA, born May 17, 1983. A sister for Jennifer and Jonathan. Ninth grandchild for Mr. and Mrs. Ysbrand de Bruyn of Ottawa, and Mr. and Mrs. John de Young of Stoney Creek. 57 Felan Cres., Rexdale, ON M9V 3A4

VANMARRUM: With thankful and joyful hearts, we would like to share with you that God has enriched our marriage with the birth of our third son, RICHARD NEIL, born April 27, 1983. Proud parents, Harry and Annette Van Marrum. A brother for Tommy, Teresa and Andrew. Fourth grandchild for Mr. and Mrs. Jelle VanderVeen, eleventh grandchild for Mr. and Mrs. Gerlof VanMarrum, 47th great-grandchild for Mrs. A. Miedema and another great-grandchild for Mrs. W. VanderVeen (The Netherlands).

WESTRA: With thanks to God, Phil and Annette announce the birth of their daughter and Jan's sister, LEONA JENTINA LUGTIGHEID WESTRA, on May 10, 1983, weighing 8 lbs. 1 1/2 oz. Ninth grandchild for Leo and Tina Batterink, Hamilton, eleventh grandchild for Jean Westra, Aylmer. 141 Hillendale Ave., Kingston, ON K7M 1S6

BIRTHDAY

ANN VAN ARKEL
 (nee Kuindersma)

"Give thanks to the Lord, for he is good. His love endures forever" (Psalm 136:1).

We quote this text and congratulate our mother on the occasion of her 80th birthday.

Family and friends are invited to join us at an open house celebration in the First Chr. Ref. Church, June 12, 1983, from 12:15 - 2:00 p.m., corner of Exmouth and Murphy, Sarnia, Ont., D.V. Her thankful children and grandchildren.

Best wishes only, please.
 Home address: 618 Cherry, Sarnia, ON H7T 4H9

MARRIAGES

BAARTSE-WINKEL: "Praise is due to Thee, O God, in Zion; and to Thee shall vows be performed" (Psalm 65:1).

Mr. and Mrs. William Baartse of Burlington announce with pleasure the forthcoming marriage of their daughter, HELENA DOROTHY to BURT RANDOLPH, son of Mr. and Mrs. Ralph Winkel of Edmonton. The exchange of vows will take place on Saturday the 18th of June, 1983, at 2 o'clock, Rehoboth Canadian Reformed Church, Burlington, Ont.

The text they chose on their way through life is Col. 3:14-17.

Future address: 2969 Oakmoor Cres. S.W., Calgary, AB T2V 3L8

DEVRIES-BOEKKE: Mr. and Mrs. C. Devries of Bowmanville are happy to announce the forthcoming marriage of their only daughter, JEANETTE CAROLINE to ARTHUR JACOB, son of Mr. and Mrs. J. Boekke of Orono. The wedding will take place, the Lord willing, on Saturday, June 18, 1983, at 3 p.m., in Maranatha Chr. Ref. Church, Bowmanville, Ont. Rev. R. Ouwehand officiating. Future address: R.R.#1, Duncannon, ON N0M 1R0

MARRIAGES

DENBOK-JAGT: With thanksgiving to God, Mr. and Mrs. William Denbok of London, Ont., announce the forthcoming marriage of their daughter, ANN ELISABETH to ARNOLD, son of Mr. and Mrs. Aend Jagt of Wallaceburg, Ont. The ceremony will take place, the Lord willing, on Friday, June 10, 1983, at 7 p.m. in the Bethel Chr. Ref. Church, London, Ont. Pastor Robert Borger of Grand Rapids, Mich., officiating. Future address: 240 Union St., Grand Rapids, MI 49507

JONES-BELDER: Mr. and Mrs. Kevin Jones of Orangeville and Mr. and Mrs. Ed Belder of Orangeville, are pleased to announce the forthcoming marriage of their children, LAURA and ED. The wedding ceremony will take place, D.V., on Saturday, June 4, 1983, at 3:30 o'clock, in the Chr. Ref. Church, Blindline, Orangeville, Ont. Rev. F. Heslinga officiating. Future address: 17 Feltre Ave., Orangeville, ON L9W 3N8

KASTELEIN-VANDEEMTER VAN DEEMTER-SPITERI: Mr. and Mrs. Ralph VanDeemter from 3055 Bonaventure Dr. in Mississauga are pleased to announce the forthcoming marriage of their son ROB to HEIDI KASTELEIN on Saturday July 2, 1983, at 4 p.m. in the Glad Tidings Chr. Ref. Church in Edmonton, Alta., with the Rev. Herman Praamsma and the Rev. John Jansen officiating; and their daughter RITA to DALE SPITERI on Saturday July 9, 1983, at 1 p.m. in the Rehoboth Chr. Ref. Church in Toronto, Ont., with the Rev. Peter Van Egmond officiating. If you are unable to attend, we ask your presence in thought and prayer.

POOL-VANVELLER: Mr. and Mrs. Mindert Pool and Mrs. Angniesje Van Veller are happy to announce the forthcoming marriage of their children, ANN and CORY. The Lord willing, the ceremony will take place on Saturday, June 18, 1983, at 4 p.m. in the First Chr. Ref. Church, Sarnia, Ont. Rev. Sidney Cooper officiating. Future address: 1960 Beachwood Ave., Bright's Grove, ON N0N 1C0

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(residence)

ANNIVERSARIES

1938 June 1 1983
 With joy and thanksgiving to the Lord, we are pleased to announce the 45th Wedding Anniversary of our parents,

JAN and MIEN BAKKER
 (nee Bruins)

Our prayer is that the Lord will continue to bless them and give them many more years of happiness together. With love and congratulations, children and grandchildren. Home address: 103 Sunninghill Ave., Hamilton, Ont.; phone: (416) 389-8605.

ANNIVERSARIES

May 31

With joy and thanksgiving to God, we are pleased to announce the 25th Wedding Anniversary of our parents,

BILL and RINIE BROUWER
 (nee Eckhardt)

"The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore" (Psalm 121:8).

It is our prayer that the Lord may continue to bless them and keep them in his care.

With love and congratulations:
 Allan & Linda
 Evelyn
 John
 Open house: Saturday, June 4, 2:30 - 4:30, at Vineland Free Ref. Church.
 Home address: 258 St. Paul St. W., St. Catharines, ON L2S 2E7

Strathroy

1958 June 13 1983
 "Thy word is a lamp unto my feet and a light unto my path" (Psalm 119:105).
 With joy and thankful hearts, we are pleased to announce the 25th Wedding Anniversary of our parents,

JACK and ANN FEDDEMA
 (nee Linker)

We pray that our Lord will continue to bless you in your years together. With all our love:

Rick
 Ken & Joyce (fiance)
 Judy
 Anita
 Cathy
 Reception: Monday evening, June 13, 1983 at 8 o'clock in the basement of the Westmount Chr. Ref. Church, Drury Lane, Strathroy, Ont.
 Best wishes only, please.
 Home address: 611 Saulsbury St., Strathroy, ON N7G 2B5

Varsseveld Listowel
 1933 June 8 1983
 "Not to us O Lord, not to us but to your name be the glory, because of your love and faithfulness" (Psalm 115:1).

With praise and thanks to our heavenly Father, we would like to announce the 50th Wedding Anniversary of our dear parents and grandparents,

LINUS and JOHANNA
KLUMPENHOUWER
 (nee Kleinhesselink)

Congratulations Mom and Dad. Our prayer for you is that God will continue to bless and be with you both.

Love from your children and grandchildren:

John & Jane Klumpenhouwer;
 Bernie, Len, Klem, Kristin — Fredericton, NB
 Ben & Evelyn Klumpenhouwer;
 Darlene & Tom (engaged), Brian, Joanne — Brockville, Ont.
 Jerry Klumpenhouwer; Dan, Jim, Carolyn — Gowanstown, Ont.
 Linda & Elmer Mienema; Debbie, Sharon, Sandy, Gregg — Listowel, Ont.
 Ann & Ed Bell; Judy, Terrie & Gord, Stewart, Tracey — Embro, Ont.
 Bill & Tina Klumpenhouwer; Janice, Steven, Julia, Lori — Wroxeter, Ont.
 Betty & John VanDonkersgoed; Karen, Albert, Mark, Maria, Richard, Lisa, Jonathan — Gorrie, Ont.
 Teo & Joy Klumpenhouwer; Susanna, Matthew, Jennifer, Violet, Anthony, Joshua — Gowanstown, Ont.
 Dick & Ruby Klumpenhouwer; Brady, Laura — Calgary, Alta.
 Henry & Cathy Klumpenhouwer; Jason, Heather — Red Deer, Alta.

You are invited to share this joyful event at the open house, D.V., June 8, 1983 from 2-4 and 7-9 in the Kurtsville Community Centre.

Best wishes only.
 Home address: Havelock St. S., Listowel, ON N4W 2A6

ANNIVERSARIES

Aalten Picton
 1943 June 10 1983
 With joy and thankfulness to the Lord, we hope to celebrate the 40th Wedding Anniversary of our parents and grandparents,
HENRY and JOHANNA KEMPERS
 (nee Scholten)

We thank God for the years he has given them and we pray that they may be blessed with many more. Love and congratulations, Dad and Mom.

Herman & Helen Kempers;
 Jacquelynne, JoAnna, Maria, Katherine — Picton, Ont.

Gerrit & Sylvia Kempers; Valerie, Kevin, Daniel, Melanie — Picton, Ont.

Open house on June 11, 1983, from 2-4 at Demorestville Hall. Best wishes only, please. Home address: R.R.#8, Picton, ON K0K 2T0

Hardenberg, St. Catharines,
 Holland Ontario
 1948 1983

With joy and thanksgiving to God, on June 18, the Lord willing, we hope to celebrate with our parents and grandparents,

CLASINA and JOHN KUIPERY
 (nee Dejong)

their 35th Wedding Anniversary. Wedding text: "Don't be afraid, for the Lord will go before you and will be with you; he will not fail nor forsake you" (Deut. 31:8).

We pray that the Lord will continue to sustain them in good health, and bless them by his grace, for many more years to come, for each other and for us. With love and warm congratulations from your children and grandchildren:

Dick & Arlene Kuiper; Elizabeth, Christina, Suzanna, Laura — St. Catharines
 Martha & Pierre Sjaarda; Barbara, Anthony, Karen, Terence, Yvonne, Calvin — St. Ann's, Ont.

Alice & Ian Brennen — Willowdale, Ont.
 Joe & Margaret Kuiper; Julie, Sandra — St. Catharines
 Arthur & Tina Kuiper; Tara, Kimberley, Jeffery — St. Catharines
 John & Anita Kuiper — St. Catharines

Yolanda Kuiper — St. Catharines
 Eric Kuiper & Judy Mulder (girlfriend) — home
 Philip — home
 Robert — home
 Sylvia — home

Home address: 15 Sherman Dr., St. Catharines, Ont.

Hamilton Burlington
 1953 June 6 1983
 "Love never ends" (I Corinthians 13:8a).

With joy and thanksgiving to the Lord for his many blessings, we are happy to announce the 30th Wedding Anniversary of our parents and grandparents,

JOHN and MAAIKE
VANDER HOUT
 (nee Vander Velde)

May the Lord bless you and give you many more happy years together.

With unboundless love from their children and grandchild:

Annetta & Darrell Skelly; Jonathan — Mississauga

Clarence & Joanne Vander Hout — Regina, Sask.

Edward — at home

Maurice — at home

Martin — at home

Home address: 5156 Pinedale Ave., Burlington, ON L7L 3V4

Best Wishes
to all newly
married couples.
from the C.C. staff

Classified Advertising

OBITUARIES

Bilja 1918 Chatham 1983
"In my Father's house are many mansions."
After a lengthy illness, the Lord called home our beloved brother and uncle.

GERRIT (George) BEINTEMA
on Saturday, May 14, 1983.
May the Lord sustain and guide the family with his love.
Harm & Martha Beintema and family
Fred & Pat Beintema and family
Renze & Itske Beintema and family
Jasper & Ynske Jensma and family
Steve & Freeda Beintema and family
George & Renske De Weerd and family
"Oh joy when once all grief is banned,
There is our heart, there is our treasure,
When we are in the promised land."

It is with deep hurt and sorrow that we announce the tragic death of our beloved son and brother.

LEONARD ANDREW BIL

Born November 22, 1967, Edmonton, Alta.
Taken home to glory May 18, 1983, Burlington, Ont.
We thank the Lord that we as parents were entrusted Leonard for 15 1/2 years and also thank him for calling him home at his appointed time.
By means of a bicycle accident the Lord ended his earthly life in exchange for a better and never-ending life.
The words of Jesus in John 14:2: "In my Father's house are many rooms, if it were not so, would I have told you that I go to prepare a place for you" and again in Paul's letter to the Romans, Chap 8:28: "We know that in everything God works for good with those who love him, who are called according to his purpose" are of great comfort to us and we praise his name for it.
Funeral service was held May 21, 1983 in the Bethel Chr. Ref. Church of Waterdown, Ont. Rev. J. Postuma officiated.
Donations to Christian Horizons, 17 Union St., E., Waterloo, ON N2J 1B5 would be appreciated by the family.

Clarence, Margaret and Terry Bil.
Home address: 1080 Joan Dr., Burlington, ON L7T 3H2

"Jesus said: 'Let the little children come unto me, and do not hinder them, for the kingdom of heaven belongs to such as these'" (Matt. 19:14).
On May 18, 1983, the Lord suddenly took unto himself our beloved son and brother.

KURT EDWARD BRINKMAN
aged 8 years.
John & Evelyn Brinkman
Monique
Jonathan
Terence
R.R. #1, Grafton, ON K0K 2G0
We, his grandparents, Mr. and Mrs. Gerrit Brinkman, R.R.#1, Blackstock, ON L0B 1B0 and Mr. and Mrs. Henry deJong, R.R.#2, Baltimore, ON K0K 1C0, and his aunts, uncles, and cousins share in their sorrow and surround John and Ev and their children with our love and prayers.

ELAN ERICA GOODHOOFD
March 25, 1980 - May 12, 1983
We thank and praise God, the source of all our strength for the knowledge and assurance that our daughter is in heaven.
We also thank our families, the A. Kamerman family and our many friends for their love, care and concern for us and our special daughter not only in these past weeks, but also throughout her short and happy life.
Psalm 103:15-18.
Anthony and Rita Goodhoofd

111 Mill Street, Richmond Hill, ON L4C 4A6

OBITUARIES

"The Lord is my shepherd" (Psalm 23).

The Lord took unto himself, into his glory, our dear beloved sister-in-law, aunt and great-aunt,

MARIE DRAAISTRA
(nee Bosma)

on May 24, 1983.
at the age of 78.
Predeceased by her husband, Hans Draalstra and son Wiebbe, also Thomas and Grace Draalstra and 3 grandchildren.
Geert & Jacoba Draalstra (nee van der Zwaag) — Drachten, Fr., Holland
Thomas & Renske Draalstra (nee Joekema) — Grimsby, Ont.
nephews and nieces.

Op 11 mei 1983 heeft de Here tot zich genomen

EVERDINA JOCHEMS

In de ouderdom van 69 jaar.
Lieve vrouw van Pieter Jochems.
Moeder van:
Lise & Marcel Meyer-Wellington
Janny & Henk de Jong — Bowmanville
Ineke & Lorne Durant — Prescott
9 kleinkinderen
Zuster van:
Nico Kalden — Holland
Jany Kalden — Holland
Hendrik Kalden — Holland
"In mijn Vaders huis zijn vele woningen."

"Even though I walk through the valley of the shadow of death, I fear no evil; for thou art with me; thy rod and thy staff, they comfort me" (Psalm 23:4).
After a short but serious illness, the Lord took unto himself our dearly beloved husband and father,

FRANK JONGSMA

at the age of 55 years.
Janny Jongsma (nee Huizinga)
Bill
Tom
Hilda
Yolanda
Dabbie
Patricia
May 17, 1983.
Home address: R.R.#3, Wellandport, ON L0R 2J0

Our hearts and prayers go out to our nieces, nephews, and cousins in the sudden loss of a dear mother and grandmother.

MARGARET KNEGT

who died on May 21, in her 83rd year.
Mrs. Gertrude Knight — Fenwick, Ont.
John & Gayle Knight — Grand Rapids, MI.
Nancy & Lawrence De Ruiter — Escalon, Ca.
Jack & Betty Knight — St. Catharines, Ont.
Bill & Mary Knight — St. Catharines, Ont.
Keith & Marian Knight — St. Catharines, Ont.
Joyce & George DeRoo — Wellandport, Ont.
Funeral services were held from the Mountainview Chr. Ref. Church, Grimsby, Ont., on Wednesday, May 25, 1983.

"God be with you till we meet again, by his counsels guide uphold you, with his sheep securely fold you God be with you till we meet again."
"Those who win the victory will be clothed like this in white, and I will not remove their names from the book of the living. In the presence of my Father and of his angels I will declare openly that they belong to me" (Revelation 3:5).
On May 4, 1983, we were deeply saddened by the death of our dear uncle,

GEORGE MIEDEMA

Always remembered by:
Wayne, Leonard, Timothy, Faye, Sara, Aimee Bootsma
Adrienne, Philip, Melody Racher
Steven, Lorian, Jeffery, Shane Miedema
Ryan, Joel, Kristen Miedema
Angela, Tara, Peter, Adam Wybenga
Matthew/Bradley Miedema
Brandy Miedema
Melissa, Cassandra Van Benthem

OBITUARIES

24, April, 1915 30 April, 1983
Psalm 42, 43.

On April 30, 1983, after a lengthy illness, the Lord took home our husband, father, grandfather and great-grandfather,

JACOB (JAKE) PIKKERT

At the age of 68.
Predeceased by a grandson in 1964.
Husband of M. Corrie Pikkert (Hansum).
Children:
Garritt & Diane Pikkert — Lacombe, Alta.
Bruce Pikkert — Edmonton, Alta.
Jennie & Pete Steringa — Clive, Alta.
Cor & Herma Pikkert — Red Deer, Alta.
Ralph & Helen Pikkert — Red Deer, Alta.
Doug Pikkert — Victoria, BC
Terry Pikkert — Red Deer, Alta.
18 grandchildren and 1 great-grandson
2 sisters: Henny Bonvanie — Toronto, Ont.
Janny van't Spijker — Hengelo, The Neth.
Funeral service was held in the First Chr. Ref. Church of Red Deer, Alta., on Wednesday, May 4, 1983. Pastor E. Gritter officiated.
Home address: 4306 - 43 Ave., Red Deer, Alta.

"Mijn hart is gerust, o God, mijn hart is gerust, ik wil zingen, ja Psalm zingen" (Psalm 57:8).
On Thursday, May 12, 1983, Ascension Day, the Lord in his infinite wisdom took home unto himself his child,

GERALD (GERRIT) PRINS

at age 70.
Beloved husband of Syntje Prins (nee Ellander).
Dear father of:
Gerrie & Geert Vander Ploeg; Marlene, Arthur, Annette, Linda, Brian, Pauline, Gerald — Renfrew, Ont.
Marion & Mient Vander Ploeg; Richard, Wendy — Renfrew, Ont.
Alice & John Groen Jr.; Richard, Barbara, Michael, Marcia — Orangeville, Ont.
Bill & Ida Prins; Jeremy, Stephen, Brian, Kevin, Karen — Laurel, Ont.
Dikkie & Willem Wissink; Mark, Julia, Andrea — Ottawa, Ont.
Henk & Cathy Prins; Jennifer, Laura — Ottawa, Ont.
Christine Prins — Renfrew, Ont.
Survived by 1 brother and 1 sister in The Netherlands.
Psalm 27: 1-5, 13.
Home address: 281 Harry St., Renfrew, ON K7V 3E4

On May 20, 1983, the Lord took suddenly home our oldest brother,
JOHN PRINS

at the age of 76 years.
John and Geertje were married on May 24, 1933, in Andyk Holland. We made plans to celebrate this occasion, but the Lord in his wisdom, had different plans for him. He took John home on May 20, to celebrate always around His throne.
John will be brought to his last resting place, on their 50th Wedding date, May 24, 1983. May the Lord be with Geertje and the family in the time to come.
His brothers and sisters:
Peter & Ger Prins — Lacombe
Alle & Piet Doef — Andyk, Holland
Dien Prins — Woerden, Holland
Grace Van Assen (married before to Joost Prins) — Edmonton
Piet Van Assen — Edmonton
Ralph & Winnie Prins — Lacombe
Aafje Prins — Edmonton
Anje Prins — Woerden, Holland
Jacob & Akke Prins — Lacombe
Norman & Maaike Prins — Rocky Mtn. House
and nieces and nephews
May 20, 1983.
Lacombe, Alta.

OBITUARIES

Peacefully, at West Lincoln Memorial Hospital, Grimsby, on Wednesday, May 18, 1983, the Lord in his wisdom called home,

AGE (Ed) SALVERDA

in his 84th year.
Predeceased by his wife Metje.
Father of:
Aafke & Gerben Zeijlmaker — Ancaster
Pier & Ann Salverda — Burlington
Grandmother of:
Lambert, Margaret (Mrs. M. Brown), Edwin, Albert F., Robert P. Zeijlmaker, Blair Salverda, Elisabeth (Mrs. A. King) and 1 great-grandchild.
Survived by 1 brother and 1 sister in Canada and 2 sisters in Holland.
Psalm 43.
Funeral service took place Saturday, May 20, 1983, at the Mountainview Chr. Ref. Church in Grimsby. Rev. Van Weelden officiated.
Corresponding address: 506 Golf Links Rd., Ancaster, ON L9G 2N8

TEACHERS

CHATHAM: Chatham District Christian Secondary School is in need of a **part-time French teacher**. This is a 65% position. For information write: Mr. H. Kooy, Chatham District Secondary School, 90 Park Ave., E., Chatham, ON N7M 3V4; phone: (519) 352-4591.

REXDALE: Timothy Christian School invites applications for the position of **half-time principal** relief at junior or intermediate level. Please ask for application form. (416) 741-5770; Mr. H.K. Bergsma, Principal, 28 Elmhurst Dr., Rexdale, ON M9W 2J5.

WILLIAMSBURG: Timothy Christian School is looking for a full-time teacher for September, 1983 to teach special education (part-time) and also to relieve the principal in grades 7 and 8. Please send your applications to James Koolstra, principal, Timothy Christian School, Williamsburg K0C 2H0. Phone (613) 535-2687 school or 535-2152 home.

WILLIAMSBURG: Timothy Christian School is in need of a teacher for either its new kindergarten (3 days) or for a combined grade 3 and 4 full-time position for September, 1983. Fair knowledge of French is an asset. We invite teachers to send their applications to James Koolstra, principal, Timothy Christian School, Williamsburg K0C 2H0. Phone (613) 535-2687 school 535-2152 home.

MEDICINE HAT: Medicine Hat Christian School invites applications for an opening in **grade 1 and 2**, with approximately 15 students. Duties to commence in September 1983. Forward resume and transcripts to the Medicine Hat Christian School, 318-8th St., N.E., Medicine Hat, AB T1A 5R6. For more information contact William Slofstra, Principal, school 1-403-526-3246 or home 1-403-526-7192.

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Redeemer College
467 Beach Boulevard, Hamilton, Ontario L8H 6W8
Attention: Arend Kersten

TEACHERS

FREDERICTON, NB: The Greater Fredericton Christian School Society invites applications to fill the position of **director/teacher** for its interdenominational Christian pre-school and kindergarten for the 1983/84 school year. Please send letters of inquiries, applications and resume to: B. Wolters, 196 Tripp Rd. S., Keswick, NB E0H 1N0

DUNCAN, B.C.: Duncan Christian School invites applications for a **junior/secondary, science** teaching position for the 1983/84 school year. Send resume and letter of application to Mr. W. Vandeventer, Principal, Duncan Christian School, P.O. Box #549, Duncan, BC V9L 3X9; phone: (604) 746-5341 (school).

Looking for a teaching position?
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PASTOR NEEDED

SCARBOROUGH: Grace Chr. Ref. Church is seeking a new pastor to minister to our congregation and community; interested parties may obtain a church profile by contacting the Search Committee, Anne Geuzebroek, 613 Aspen Rd., Pickering, ON L1V 3S7

FOR CALL

The Consistory of the Iron Springs Chr. Ref. Church, along with the Board of World Missions and the Session of the Reformed Church of Christ Church, New Zealand, announces that the **Rev. Paul D. Stadt**, who has served as minister on loan in New Zealand during a shortage of ministers in the Reformed Church of New Zealand, is available for a call to the churches. We heartily recommend him to the churches.
Rev. Stadt can be contacted at 253 Westminster St., Christ Church, 1 New Zealand; phone: 03-855810.

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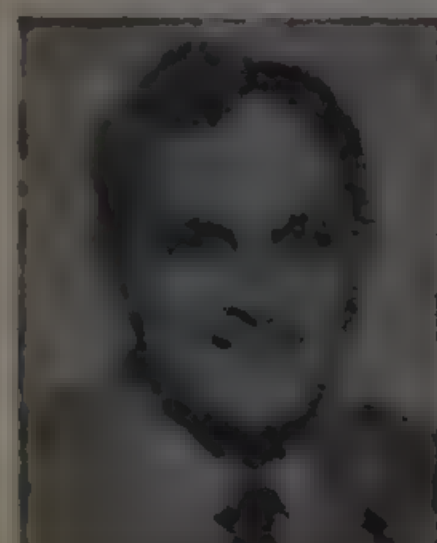
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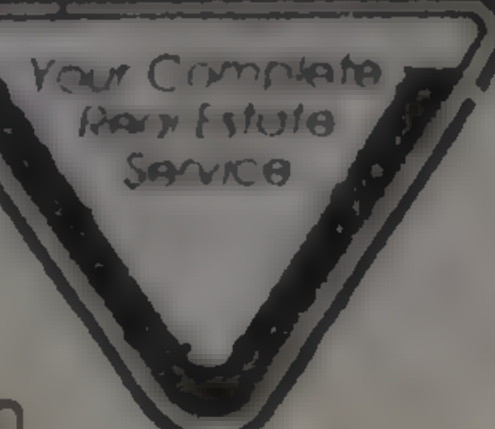
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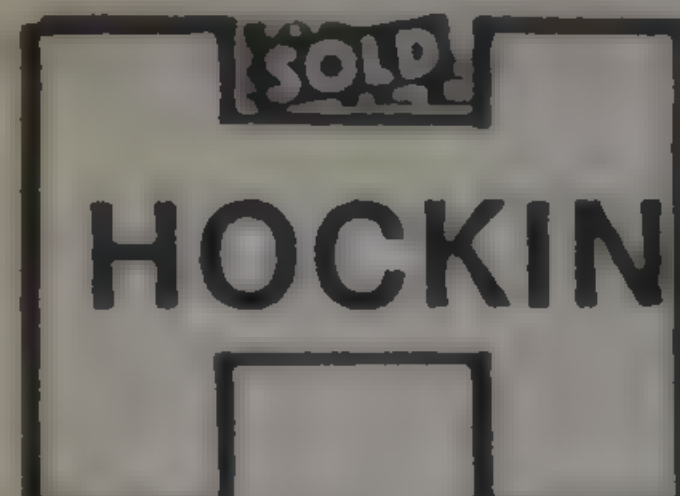
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BLUEWATER ACRES
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Phone: 705-635-2880 or
Toronto: 416-223-4012

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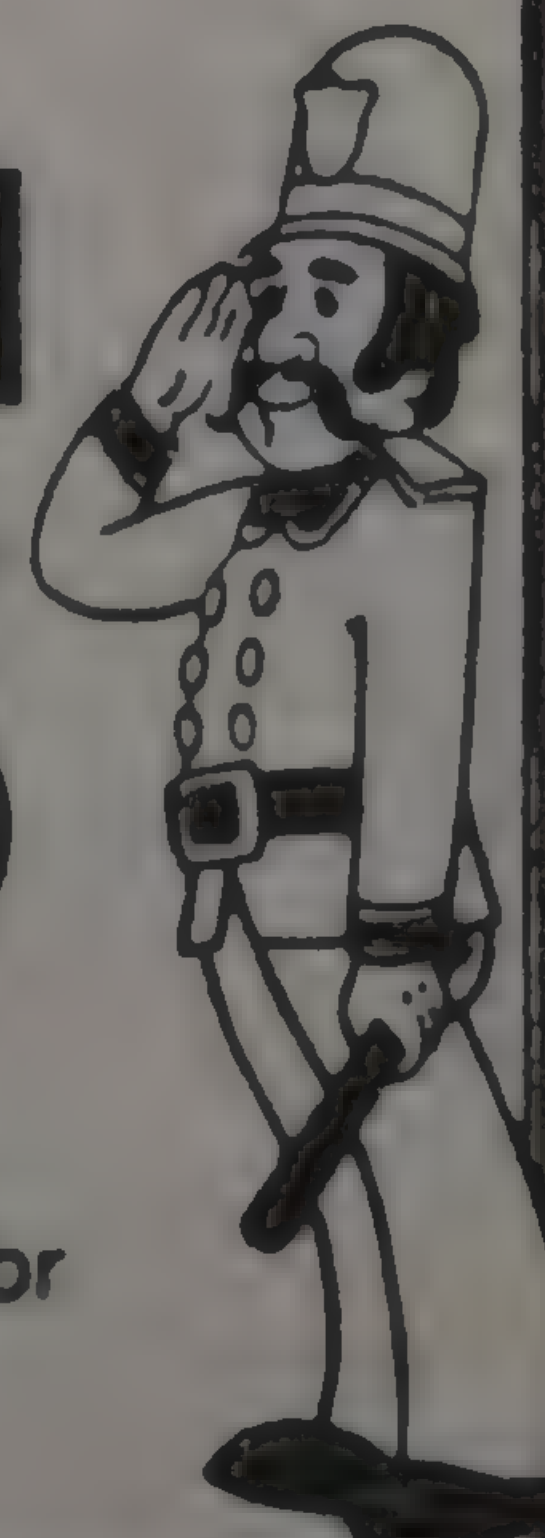
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SUMMER JOB MARKET

AGINCOURT: Enthusiastic university student seeks employment from May 2 to September 2, I am 19, male, and experienced in several fields: computer programming, wholesale and retail sales, and security; a former SWIMer, I will be attending Calvin College this fall in the Pre-Med program. R. Hienstra, 19 Hayward Cr., Agincourt, ON M1S 2T7; phone (416) 293-9675.

BELLEVILLE: 20-year-old, 3rd year Calvin College student, is seeking full or part-time summer employment: May 23-Sept. 1/83; experienced in teacher-assisting, fast-food restaurants, housework and babysitting; willing and eager to work anywhere in south-eastern Ontario; resume available on request. Evelyn Wever, R.R. #6, Belleville, ON K8N 4Z6; (613) 962-3350.

BOWMANVILLE: 18-year-old student would like to work in a nursery or on a farm. Please contact: David Rypstra at 84 Elgin St., Bowmanville, ON L1C 3E4; phone: (416) 623-7081.

BROCKVILLE: 18-year-old girl seeks work for July and August; experience in child-care, as mother's helper and on pig farm; have secretarial and accounting skills; grade 13 grad.; prefer to work in Ontario. Call (613) 923-5385 or write to Marilyn Douma, R.R. #1, Lyn, ON K0E 1M0.

BRUSSELS: 15-year-old girl looking for a summer job being a mother's helper; have had experiences babysitting, household chores, cutting grass, picking strawberries, etc.; willing to learn. Please call or write: Veronica Bakelaar, R.R.#5, Brussels, ON N0G 1H0; phone: 887-6054.

BURLINGTON: 19-year-old male student, seeking summer employment to earn money for Chr. College tuition this fall; will do any work; experienced in warehouse receiving, retail sales and the military. For any inquiries feel free to call or write: Mark T. Venema, 261 Linwood Cres., Burlington, ON L7L 4A3; phone (416) 639-5351.

BURLINGTON/WATERDOWN: I am a hardworking, 20-year-old female student looking for summer work; I have factory and restaurant experience. If you have work available starting June 1, 1983, you can contact me at (416) 689-4005 (home) or at (416) 674-1092 (school). Ask for Marg.

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Mobile home: fully furnished, 2 bedrooms; double width 24' x 56'; carport and sunroom included; 19 minutes from Tampa airport; Carefree Village - Tampa, Florida. Please write to: Box #4751, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

CAMBRIDGE: 18-year-old female, graduating from grade 12, would like a summer job somewhat related to horticulture; would consider a job on a farm; has working experience on a dairy farm; willing to work anywhere in Canada. For more information call: (519) 658-2692 or write Brenda Versteeg, R.R.#21, Cambridge, ON N3C

CAMBRIDGE: 16-year-old male, finishing grade 10, has summer experience on hog farm, would like to work on a farm anywhere in Ontario; lived on a farm all his life. For more information call (519) 658-2692 or write Jim Versteeg, R.R.#21, Cambridge, ON N3C 2V3.

CAMBRIDGE: 17-year-old female student, looking for summer employment in Southern Ontario; has experience in housekeeping, child-care, lives on a pig farm and has done cucumber picking for the past three summers; is willing to tackle any sort of work. Phone 448-1190, weekdays after 5.00 p.m. (Saturday - all day) ask for Audrey deHaan.

CENTRAL/SOUTHERN ONTARIO: I am a university student looking for a summer job in Central (southern) Ontario; am experienced in working with mentally handicapped, with children, in research, and in sales. I will be ready to start work in the beginning of May. Call Marion at (204) 586-6351 or write: Marion Habermehl, 109 Bannerman Ave., Winnipeg, MB R2W 0T1.

DRAYTON: 20-year-old second year Dordt College sociology student is looking for a summer job; experienced in housework, printing office, children's summer camp, and cafeteria work; available May 10. Please call Jacqueline Rumph, (519) 638-2053, Drayton.

DRAYTON: 17-year-old girl, high school graduate, (from Woodland Christian High) is looking for a summer job; experience in farming, housework, and will consider anything. Please call Bernice Rumph, (519) 638-2053, Drayton.

DRAYTON: I'm a 16-year-old girl looking for summer employment; willing to do anything from mother's helper to working on a farm; references available. For more information contact: Darlene Borger at (519) 638-2066.

DRAYTON: 18-year-old high school student is looking for summer employment on a dairy farm or in any other kind of work; preferably within a 50 mile radius; grew up on a dairy farm and worked on a farm last summer by way of one of these ads. Cathy Visscher, (519) 638-2470.

DRAYTON/MOOREFIELD: Enthusiastic 18-year-old girl is seeking summer employment; has experience in mother's helper, babysitting and farming but is willing to do anything; enjoys typing. Please call or write: Sylvia VandenHazel, R.R.#2, Moorefield, ON N0G 2K0; (519) 638-2936.

Classified Advertising

Summer Job Market

DRAYTON: I am a 22-year-old female enrolled in Conestoga College Materials Management Course; have experience as an office clerk, farmhand and in factory work; need a summer job to enter my 2nd year; am willing to do anything and available May 1 to Sept 1; also have a car. Janet Katerberg, R.R.#2, Alma, ON N0B 1A0; phone: (519) 638-2260.

DUNNVILLE: 17-year-old, grade 12 student, looking for employment; has experience on a dairy farm and in greenhouses. Please contact: Joyce Zeldenrust, R.R.#1, Dunnville, ON N1A 2W1; phone: (416) 774-5290.

FERGUS: Grade 13 student looking for summer job on farm or elsewhere; have 2 summers work experience on dairy farms; any kind of job is O.K. Call: (519) 843-5234 and ask for Henry de Jong.

HILLIER: 18-year-old boy needs summer work; has agricrew experience and has worked on a dairy farm for 4 summers. Jason Westerhof, Box #27, Hillier, ON K0K 2J0; phone: (613) 399-2984.

HAMILTON: I'm a 19-year-old, grade 12 student; would like to have a live-in babysitting job in the Hamilton-Ancaster area preferable or anywhere in Ontario; have experience in babysitting; babysat for two summers and occasionally on weekends during the school year. Please phone Karin. Karin Vandermeulen, (416) 679-6021 or write to 8341 White Church Rd., Mount Hope, ON L0R 1W0; references available.

HAMILTON: 20-year-old female student who has just completed first year at Redeemer College is seeking employment in the Hamilton and surrounding area; available for work May 1, 1983 to August 31, 1983; has experience in working in a grocery store as a cashier; in a bakery dept., and field work; vocational goals: major in Psychology/Social work. Call: (416) 634-6270 or after April 20th, (519) 683-2156 and ask for Marlene Luth.

HAMILTON: I am an 18-year-old student who is looking for summer employment; have had experience in an office; am willing to do anything including housecleaning and/or babysitting. Please call Jessica Prinzen at (416) 389-1844.

HAMILTON: 16-year-old girl looking for summer employment; preferably in Hamilton area but willing to live-in if necessary; have had much experience with children and housekeeping, but willing to learn anything now; references are available if required. Please call Marianne Hornsveld at (416) 383-0183 or write me at 1693 Upper Wellington, Hamilton, ON L9B 1P1.

HOLLAND CENTER: I am a 19-year-old male with previous work in a furniture factory and work as a farmhand on various farms; am looking for a summer job and willing to do almost anything on Mars (or Ontario if the opportunity arises). Contact: Sam Bootsma at (519) 794-2580 or write: R.R.#1, Holland Center, ON N0H 1R0.

HAMILTON: 17-year-old looking for summer employment; have experience in looking after children, have worked in a greenhouse and have 3 years of typing in school; am willing to learn anything. Please call Melinda Vis at (416) 385-6938.

JARVIS: 17-year-old would like a summer job in Ontario, babysitting; will also do housework; will live-in. Please call Brenda at (519) 587-4036.

HOLYROOD: 20-year-old, would like to find job working on a fruit and vegetable farm or in a store; have experience in both types of work; available in the middle of June, to as long as needed. Please write: Jeannette Duiker, R.R.#1, Holyrood, ON N0G 2B0, or call: (519) 395-2837.

LONDON/TORONTO: Help! I am a Calvin College student in need of summer employment; have experience in sales, stockroom, and auto shop; willing to do anything; in London or Toronto areas. For more information call (519) 453-6649 or write 77 Wexford Ave., London, ON N5V 1M1, Jeff Linker.

LUCKNOW: 21-year-old girl looking for a job in the summer as a live-in house keeper and babysitter or restaurant work, has experience in both. Willing to work anywhere. Phone: (519) 395-5227 and ask for Ivonne or write Ivonne Hartemink, R.R.#5, Lucknow, ON Canada N0G 2H0

LUCKNOW: 17-year-old grade 12 student is looking for summer employment; will clean house, babysit, or do some form of gardening. Call (519) 529-7603 or write: Wilma Brink, R.R.#6, Goderich, ON N7A 3Y3.

MOOREFIELD: 16-year-old girl looking for summer employment; have experience on a dairy farm, and is willing to do any kind of work. For information please phone or write: Evelyn Huberts, R.R.#3, Moorefield, ON N0G 2K0; (519) 638-2222.

NIAGARA PENINSULA: I am a 16-year-old highschool girl, a student at Smithville Dist. Chr. Highschool; I am looking for a summer job anywhere in the Niagara Peninsula; am experienced in babysitting and housecleaning and also willing to do other work. Call: (416) 386-6748 and ask for Sophia.

NIAGARA PENINSULA: Hard-working Redeemer College student looking for employment from April 25th to September 1st; willing to do all types of work; preferably in the Niagara Peninsula. Phone: 634-6270 weekdays and 386-0024 on weekends. Ask for Judy.

NIAGARA PENINSULA: 16-year-old high school girl willing to do any kind of work; have worked on a fruit farm in previous summers, but will also work as a mother's helper or babysitter; interested in gaining more experience in different jobs and willing to work for low wages. Phone: Carrie, (416) 935-3918, 60 Strathcona, St. Catharines, ON L2M 2B1

ONTARIO: 16-year-old male, with some gardening experience, would like to work on a farm; will live-in. Contact: Jacob Oudshoorn, 6352 Taylor St., Niagara Falls, ON L2G 2G1; phone: 357-3672.

ONTARIO: Ambitious young man, high school graduate, with experience in greenhouse, landscaping and dairy farming, desperately needs a job in order to save money for college; will live-in. Phone Chris Oudshoorn at 357-3672.

PORT DOVER: 16-year-old male, has experience on a dairy farm. Would be interested in working on a dairy farm in Canada. Phone (519) 426-2813, Port Dover, Ont. and ask for Wayne.

PORT PERRY: 19-year-old girl looking for summer employment (anywhere in Ontario); willing to do anything from mother's helper to farm work, has experience in both and willing to learn anything new. Call Patricia Hoekstra at (416) 985-8097.

ST. CATHARINES: 20-year-old college student, from Alberta, is looking for a summer job from May 16 - Labour Day weekend; varied work experience. Call, from May 14, 935-1350 and ask for Margaret Verhoeff.

ST. CATHARINES: Male student would like to work on a farm during the months of July and August this summer; willing to do all kinds of work and live in. Please call (416) 935-7242 or write: 74 Lakers Dr., St. Catharines, ON L2N 4C4 and ask for Ted Lesage.

ST. THOMAS: Female, 16 (Grade 11) would like to babysit, clean houses, pick strawberries or almost anything else in or near St. Thomas, Ont. Please contact Yolanda Meyer at 631-6528, 340 Elm St., St. Thomas, ON N5R 1J8

SEAFORTH: 16-year-old girl looking for summer job; experience in babysitting, gardening, greenhouse work, housekeeping; willing to learn. For more information call: 527-0705 or write: Jane Van de Ban, R.R.#1, Seaforth, ON N0K 1W0.

SMITHVILLE/CAISTOR CENTRE: I am a 19-year-old student seeking summer employment; have some experience in farming, construction and landscaping; willing to do any kind of work. Please call me if you have something for me. Ted Soldaat, R.R.#2, Caistor Centre, ON L0R 1E0; phone: 957-3840.

SOUTH/WESTERN ONTARIO: Mature, responsible, 19-year-old girl is seeking employment in South western Ontario as a nanny or housekeeper for a family with children; have practical experience as a housekeeper for families with infants and also of the elderly; can sew, plan and cook meals and am a very organized worker; am now a resident of Prince Edward Island but am looking forward to moving back to Ontario. I am available to start the first of July. This job may carry on into the fall. Miss Margaret DeVries, R.R.#3, Mt. Stewart, PEI C0A 1T0; (902) 676-2630.

SOUTHERN ONTARIO: I am interested in any type of summer work; have completed three years at Calvin College and am majoring in Sociology and Social work; references readily available. Please contact: Wilma Flikweert, c/o P.C. Flikweert, 43 Allen Street, Chatham, Ont., or call: 1-519-354-4625 (home); 1-616-245-8352 (college).

STONEY CREEK: I am a grade 11 student and would like a job as babysitter, mother's helper, greenhouse work or anything else available in the Stoney Creek-Hamilton area; have 3 years typing experience, and I am familiar with business procedures. Please call 662-2479 and ask for Debbie Vellenga.

STRATHROY: 16-year-old student would like job on any farm; has some experience; preferably in south western Ontario. Call Calvin Dykstra, 245-4529; 211 East Centre St., Strathroy, ON N7G 1T3

THAMESFORD: Female, 17-year-old (grade 11) student, interested in a summer job; has had experience in babysitting, farm work, greenhouses and is willing to do anything. If you are interested in hiring please phone or write: Lori Bergsma, P.O. Box 158, Thamesford, ON N0M 2M0; (519) 285-2047; references available.

STRATHROY: Having completed first year of Redeemer College in Burlington, I am looking for summer employment. Experienced in dairy farm work and in construction, but am willing to do anything within reason in order to earn next year's tuition fees. John Vandende, 425 West Mount St., Strathroy, ON N7G 2A1; phone: 1-519-245-1170.

THAMESFORD: 16-year-old boy looking for summer work; has some experience in poultry and pig farming; willing to work anywhere in South-Western Ont.; Grade 10 student. Write or call Ed Amsinga for more information. R.R.#4, Thamesford, Ont.; phone: (519) 285-5217.

TORONTO/WILLOWDALE: 18-year-old boy would like a job on a farm for the summer; experienced. Call Ed Griffioen at 221-5949.

TORONTO: 24-year-old female, hopefully entering teacher's college in September, would like a summer position in the Social Service Field (Toronto area); I have three years experience working with the retarded, Social Services Degree and BA in Psychology. Phone: Joanne, 845-4527.

TORONTO: Peter Van Egmond, Jr., 4110 Garrowhill Trail, Mississauga, ON L4W 2H4; phone (416) 624-6967; Age: 18; Sex: Male; Level of education: completed first year college; work experience: Janitorial assistant; Educational Goals: to become a pastor; Location desired for employment: Toronto and surrounding areas (most preferably west end of Toronto).

THUNDER BAY: Since my family is moving to Thunder Bay, I am looking for summer employment in that area. I am an 18-year-old high school graduate, willing to do any type of work. Please write: Glenda Tamming, 924 Vine St., Cambridge, ON N3H 2Z8; phone: (519) 653-7395.

WALLENSTEIN: Young man, 16, raised on dairy farm; willing to do any kind of work; available second week in June till end of August. Phone: (519) 638-2470.

TRENTON: Calvin College student, female, 18 years old, needs summer job to enter 2nd year college; previous experience includes bakery assistant, work with children, cleaning, and cottage industry; will take acceptable job anywhere; available after May 23. Sally Van Geest, 29 Manor Cres., Trenton, ON K8V 3Z6; phone (613) 394-2514.

VINELAND/JORDAN: 15 and 16 year old girls looking for a summer job; have had experience babysitting small children and housecleaning; will do anything; preferably in Vineland/Jordan area. Call: 562-4765 and ask for Grace or Linda, 70 Victoria Ave., Vineland, Ont.

WILLOWDALE: A Consumer and Community Service graduate and planning to take the senior year of Food Service Management in September. I am seeking summer employment in Food Service. Please call or write Rhea at 19 Bishop Ave., Willowdale, Ont., (416) 222-9352 before 9 a.m. and after 10 p.m.

WOODSTOCK: 17-year-old, grade 11 high school student is seeking employment for the summer months; willing to do most anything. Please call or write: Mark Eshuis, R.R.#1, Woodstock, ON N4S 7V6; phone: (519) 539-6946.

WOODSTOCK: Hello! I am a 16-year-old, grade 11 student, looking for a job this summer. I enjoy reading, writing and am willing to do just about anything. If you are interested in hiring me, please phone or write: Irma Luth, R.R. #1, Burgesville, Ont. N0J 1C0, (519) 424-9316.

VAUDREUIL, PQ: Willing to do any horticultural related job; 3 years experience in greenhouse; excellent references; anywhere in Canada; have air transportation. Lia Bastian, (514) 455-2203, 100 White, Vaudreuil, PQ J7V 5V5

EDMONTON: 18-year-old, 1st year college student, would like summer job on dairy farm in central Alberta. Willing to do house work; grew up on beef farm and participated in a 4-H beef club for 9 years; available April 25, 1983. Theresa Dieleman, 9731-144th St., Edmonton, AB T5P 1K3; phone: 451-6206.

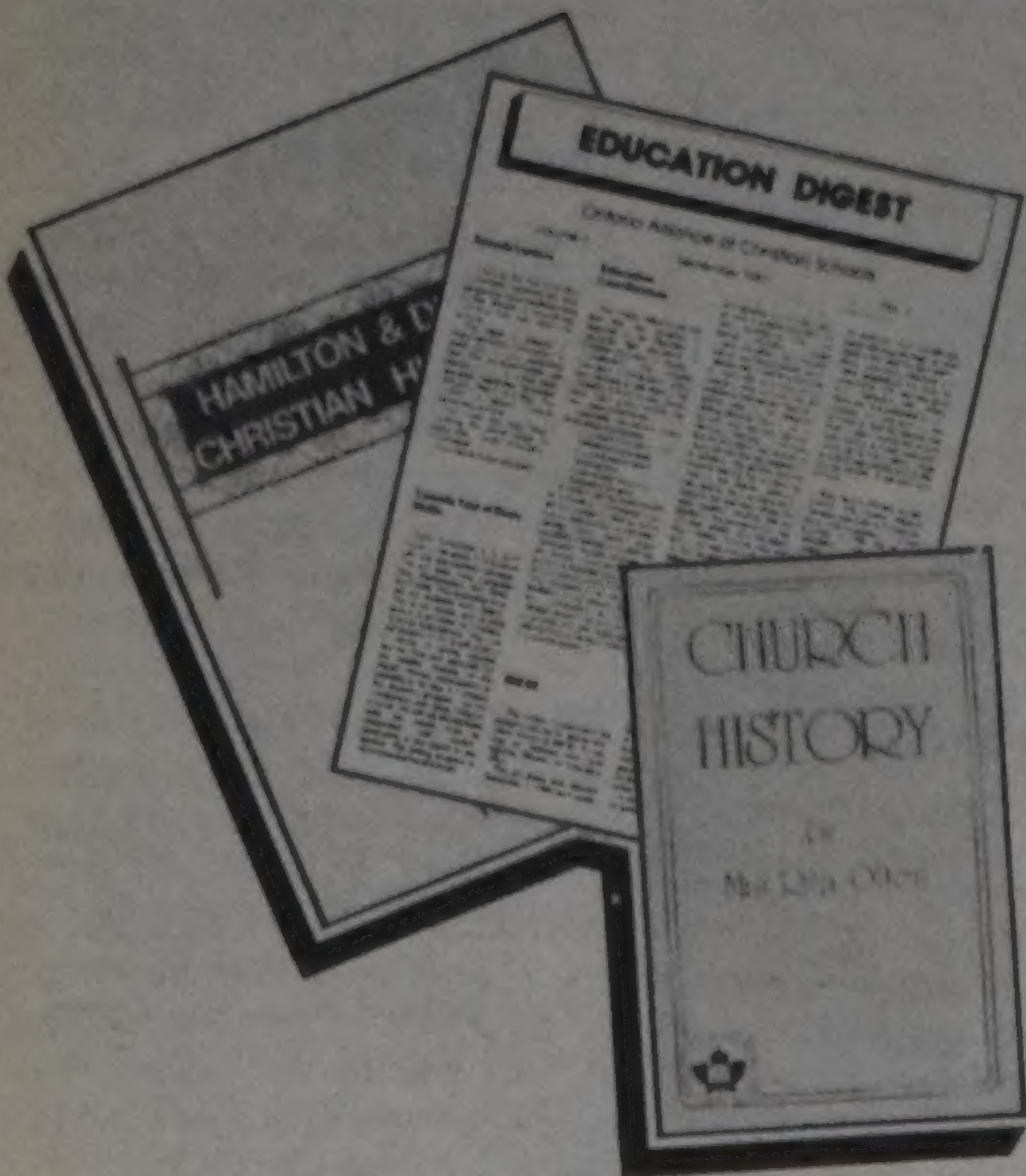
MONTREAL/QUEBEC: Responsible, mature, 18-year-old student would like a job as a live-in nanny to care for children with a reliable family in Montreal or Quebec city on a full-time basis for the summer months in order to brush-up French; will do very light housework; starting June 28, 1983 until September 5, 1983. Please write to Doreen Hoogvliets, 945 Queenston Rd., Apt. 73, Stoney Creek, ON L8G 1B8.

GRAND RAPIDS (Calvin College): 21-year-old Dutch male immigrant studying at Calvin College needs a job and place to stay for the summer; preferably on a farm; agriculturally educated in Holland, and experienced in farm work. Contact Gerrit Keegstra, 114 Bolt Hall, Calvin College, Grand Rapids 49506 MI U.S.A.

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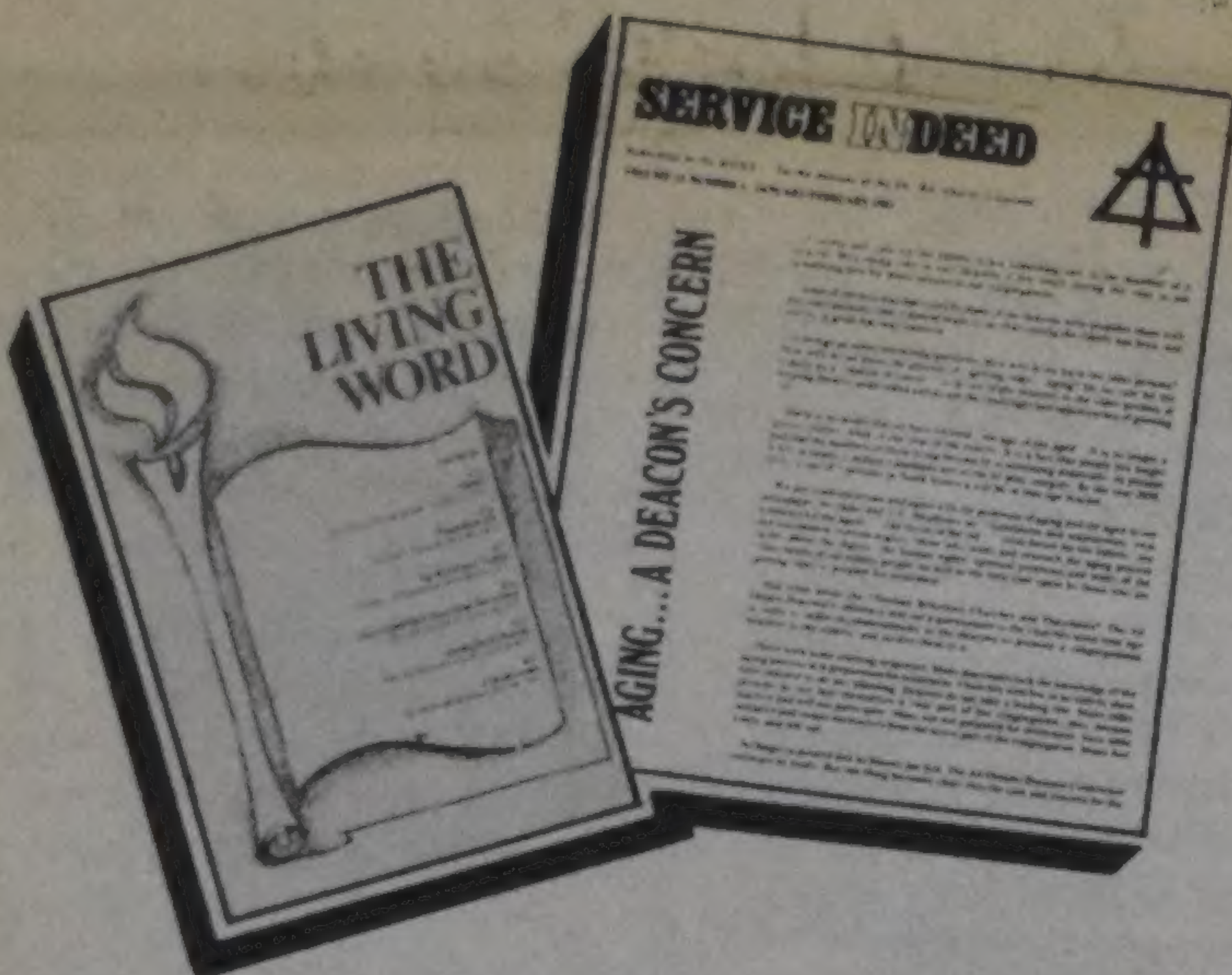
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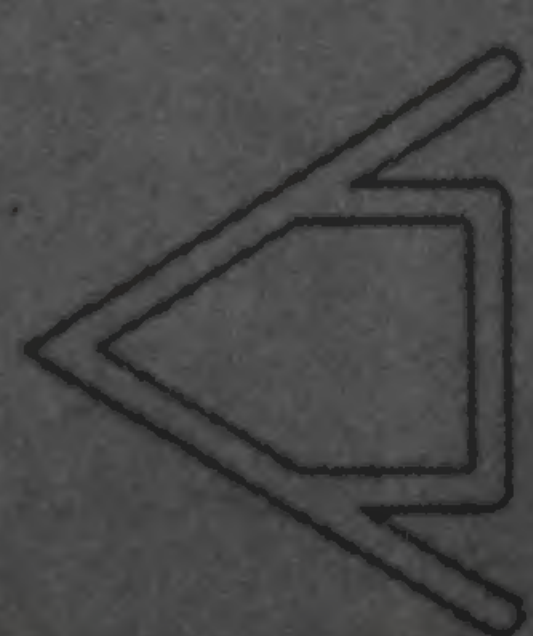
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Events

From the Salem Mobile

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An average of ten couples attend each conference and lead couples provide experienced direction. Strict privacy of the attending couples is maintained. The weekends start at 8:00 p.m. Friday, and end 3:30 p.m. Sunday. Private rooms and excellent meals are included. Church services are held on the premises. The cost is \$90.00 for Salem members, \$120.00 for non-Salem members.

During past years these conferences were held at centres in Ancaster and Aurora, Ontario. You might want to register early by contacting Lois Holman, Co-ordinating Secretary, Salem, 128 Willowdale Avenue, Willowdale, Ontario, M2N 4Y2. Telephone: (416) 223-7177.

Salem Christian Counseling

If you are looking for a new place to live, or conduct your business, try our Real Estate Section.



Calvin Chr. School of Dundas, Ont. will have an "open house" on, **June 11, 1983** from 1-5 p.m.

in honour of Miss Jenny Visser. Miss Visser is retiring after having taught for 37 years. She has taught in Hamilton, Rexdale, Guelph, Burlington, St. Thomas, and Dundas.

School address: Ofield Rd., North, R.R. #2, Dundas, ON L9H 5E2; (416) 627-1411

Home address: 1838 Main St., West, Apt. 402, Hamilton, ON L8S 1H4

LET'S PLAY CHESS

Editor: Pete Layer

FIRST SERIES OF PROBLEMS IN JUNE

#964

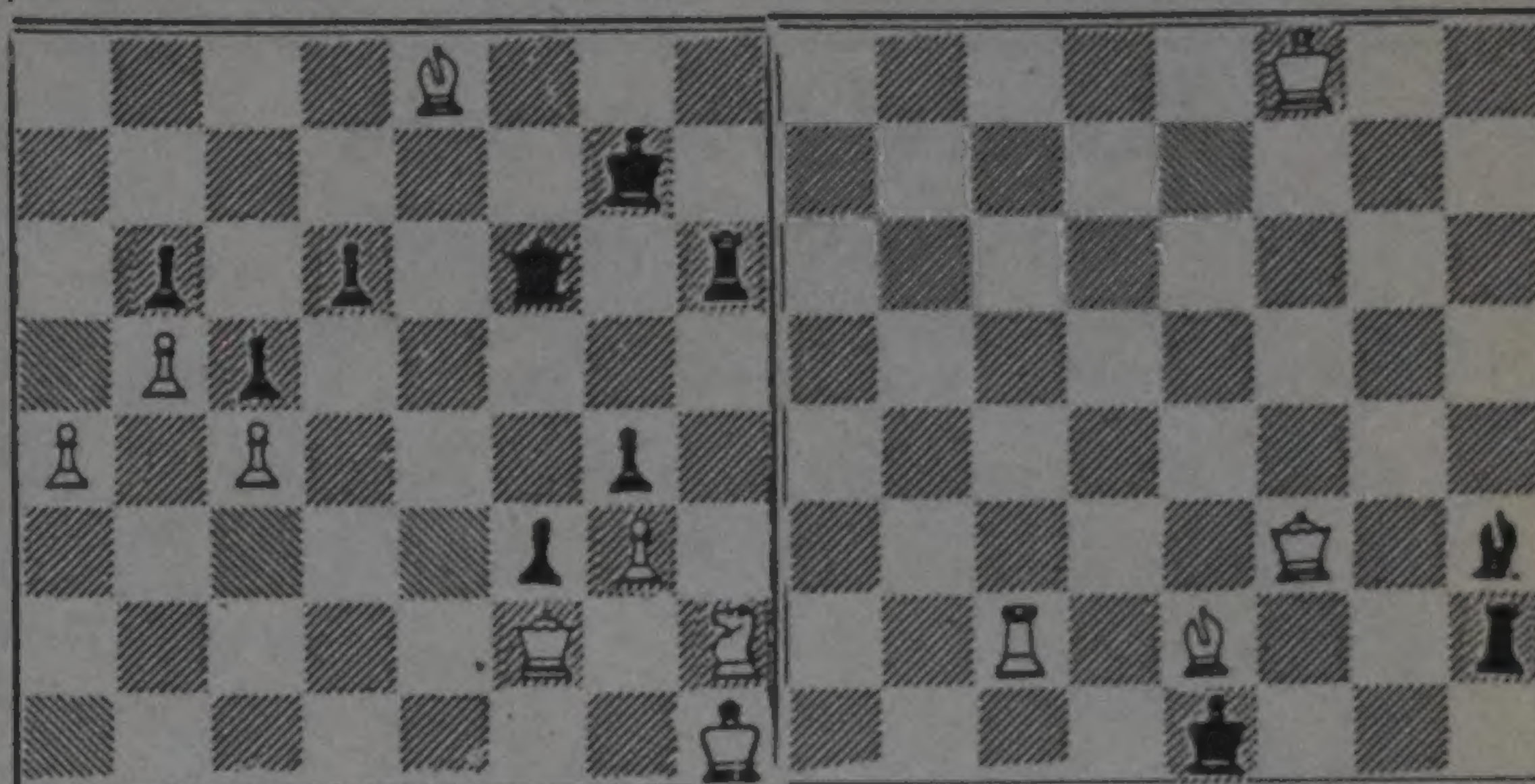
Game Position

8

#965

Dr. K. Fabel, Germany, 1937

3



7

Black to play and win 3 pts.

4

2-mover 2 pts.

NOTES

1. The game position, #964, shows an ending where Black must be careful to win in the best way. If he succeeds in taking the White Knight, (with the Queens traded), White can still defend his Pawns with the bishop, making a Black win a difficult and lengthy affair. The capture of the Bishop would afford Black with the win, however, since the White Knight cannot defend his Pawns so easily. There are other surprises in the position ... The solution is not too long, so please give it in full to gain 3 points.

2. It is amazing what Dr. Fabel manages to do with so few pieces. Please give the key and threat, if any, for #965.

3. The deadline will be given with the second series.

Calendar of Events

- June 3** Christiaan Teeuwen in concert, with organ, St. George Anglican Church, **Guelph, Ont.**, at 8:00 p.m.
- June 4** Christiaan Teeuwen in concert, with organ, Ridley College Chapel, **St. Catharines, Ont.**, at 8:30 p.m.
- June 4** "Harmony" hosts a Coffee House, at 7:30; an evening of fellowship and contemporary Christian music at Immanuel Christian Reformed Church, Mohawk and West 5th, **Hamilton**.
- June 4** Festival of Dutch Sacred Music by choirs of St. Catharines and Guelph, **Guelph CRC**, Water St., 7:30 p.m.
- June 5** Spring concert, 8 p.m., in the 2nd CRC of **Brampton**, Brampton Chr. Choral Society and the Endless Praise singers of St. Catharines performing.
- June 3,5** 25th Anniversary of the Bethel Chr. Ref. Church, **Dunnville, Ontario**. See ad for further information of events.
- June 6-9** Canadian Consultation on Evangelism, University of Waterloo, **Waterloo, Ont.**
- June 8** Hollandse dag in **Moorefield** starts at 10:00 a.m.
- June 11** "The Mousetrap" by the Brampton Community Players, at John Knox Christian School, 82 McLaughlin Rd. S., **Brampton**. Buffet dinner at 6:30 p.m., play following. Tickets: \$25 per couple, reserve before June 1, G. Roos 459-2435. Play only: June 16, 17, 18 at 7:30; \$4.00 per person. Proceeds to John Knox Chr. School.
- June 18** 11th Annual Grunneger Picnic in **Rockwood**; lunch at 12:30, come any time.
- June 26** Social Justice Summer Institute at New Theological College, **Edmonton, Alta.**; call: (403) 459-6656.
- July 1** Third Annual Fall Foliage Tour - **Williamsburg**; 7 days and 6 nights. Visiting Lancaster, P.A., Williamsburg & Virginia.

A Festival of congregational song, featuring songs for the new *Psalter Hymnal*, led by Dr. Bert Polman, in: Grace CRC, **Scarborough** (Toronto), June 7; First CRC, **Thunder Bay, Ont.**, July 3; Kildonan CRC, **Winnipeg, Man.**, July 6; Emmanuel CRC, **Calgary, Alta.**, July 8; First CRC, **New Westminster, B.C.**, July 14; Dordt College (COLAM workshop), July 29. Please watch for local announcements in church bulletins.

"Riding the Third Wave," an eight-week discussion series on the impact of technology in our lives. Features resource persons who will inform us about the state of the art of technology in their field, plus challenge us to consider our responsibility in our increasingly technological society. Themes include technology in labour, the home, and office; technology for third world needs, in medicine; health effects of technology. Cost is \$20. Meets every Tuesday evening during June and July at 7:30 - 9:30 at the Institute for Christian Studies, 229 College St., **Toronto, Ont.**; Tel. 979-2331 to register.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. June 10	Tues. June 7	Thurs. June 24:00	Wed. June 18:30 a.m.
Fri. June 17	Tues. June 14	Thurs. June 30:00	Wed. June 25:30 a.m.
Fri. June 24	Tues. June 21	Thurs. July 6:00	Wed. July 2:30 a.m.

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11th Annual Grunneger Picnic

at Grand River Conservation Area, Rockwood, ON. Rockwood is located on Highway #7, between Guelph and Acton. Voor Grunnegers en aange-trouwden. Pavillion is rented in case of rain.

Come all!

Saturday, June 18, 1983

Come any time; lunch at 12:30

Third Annual Fall Foliage Tour WILLIAMSBURG 7 days - 6 nights

Tour Hosts: Rev. & Mrs. Bruce Woods
Stanley Ave. Baptist Church

Christian Heritage Tour with Attention to Points of Interest with Christian Significance

Dates: October 12-18, 1983

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Hamilton, Ontario

INVITATION

With pleasure, the Board of Directors cordially invites you to attend the official opening of the Senior Citizen Home on

June 25, 1983, D.V., at 2:00 p.m.

In the Cornerstone Church, 353 Stone Church Rd., E., Hamilton, Ontario

The Board

